مَجْمُوعَةٌ مِنَ الأَحَادِيثِ الضَّعِيفَةِ

MAJMŪ‘AH MIN AL-AḤĀDĪTH AL-ḌA‘ĪFAH

A COLLECTION OF WEAK ḤADĪTHS

WRITTEN BY:
MUḤAMMAD IBN JĀVĒD

كُتِبَ
مُحَمَّدُ بْنُ جَاوِيد

VOLUME ONE
1-285

بسم الله الرحمن الرحيم

بسم الله الرحمن الرحيم

Table of Contents

Introduction **3**
Important Hadiths & Verses from the Qur'an **5**
Classification of Hadiths & Important Terminology **6**
Ruling on Narrating Weak Hadiths **10**
Conditions for Acting on Weak Hadiths in Virtue of Deeds **10**
Evidences 11
Scholars that Reject weak Hadiths **18**
Ruling on Reciting Supplications from Weak Hadiths **20**
Evidences 21
Ruling on Narrating Fabricated Hadiths **25**
The Format of this Book **26**

Introduction

We start with the name of Allah, the Entirely Merciful, the Especially Merciful, and by sending blessings upon our beloved Prophet, Prophet Muhammad (peace and blessings be upon him and his family and his companions). I ask Allah to make this book beneficial for everyone and to guide us to the path of our beloved Prophet ﷺ.

I've always been really into Hadith and its studies. I've read a very beautiful book by Sheikh Al-Albani, may Allah bless him, called "Silsilat al-Ahadith as-Sahihah (The Series of Authentic Hadith)" and another one titled "Silsilat al-Ahadith ad-Da'ifah (The Series of Weak Hadiths)." His dedication is truly impressive, going through countless hadiths in such detail and explaining why they are authentic or weak, I praise him for his hard work.

Even before I discovered his work, I had a dream of writing two books myself: one compiling all the authentic and sound hadiths, and the other gathering all the weak and fabricated ones. I wanted to include rulings on hadiths from many different scholars. But Sheikh Al-Albani took a different approach, going deep into each hadith to explain its authenticity or weakness. So I took a different approach as that level of detail might be too much for the average person. As Ali ibn Abi Talib wisely said, "Talk to people according to their level of knowledge." [Sahih al-Bukhari 127]

I've come to realize that I find writing extremely enjoyable. It's a skill I've been blessed with, and using it brings me joy and also rewards from Allah, In Shah Allah. I also want to improve my writing by adding more short explanations to the hadiths. In Shah Allah, that's something I aim to focus on starting from the second part of this book.

It makes me sad to see people quoting fake hadiths. I've seen numerous attributions to Ali ibn Abi Talib that aren't found in authentic sources. In the times we live in, it is very easy for one to spread fake and fabricated hadiths, which is unfortunate. So rather than sitting with my hands on each other, I have taken it upon myself to do what I can.

I've made a lot of changes since I started working on this book, which is one reason why it has taken much longer than I expected. Initially, I used to include my own comments and go into detail about why a hadith is

weak, along with scholar's comments. I was really confused about whether I should explain each hadith's weakness or not. After praying the Istikharah prayer, I eventually decided it was better not to do that because it would confuse the average person and wouldn't really benefit them. Most people would be satisfied just knowing whether scholars consider a hadith weak or authentic. So, I decided to stop adding those comments to avoid confusion.

I also changed the format of this book. Initially, I used to say "Graded as so and so by so and so scholar." But after doing this for about a hundred hadiths, I realized it wasn't accurate enough and would cause even more confusion. So, I decided to keep the format as simple as possible. However, I also decided not to oversimplify information because that can also lead to confusion.

So, since this book is in English, I've presented only the relevant information in a very easy-to-read and simple format: the hadith, the reference, and the rulings of scholars. I also decided to remove all the chains of transmission (Isnads), as that does not benefit the average person.

As for how many parts I'll write for this book, I'm not sure as of now. My goal is to write as many parts as possible to warn people against fabricated hadiths. It's important to note that this book mostly contains weak (Da'eef), very weak (Da'eef Jiddan), extremely weak (Da'eef Shadid), and even fabricated (Mawdu') hadiths. However, that doesn't mean every single hadith in this book should be thrown away completely, Allah forbid! I worry that someday people might misinterpret this book or use it for their own misguided purposes. So, I want to make it extremely clear: just because a hadith in this book is weak doesn't mean it can't be followed as it's not the same as a fabricated hadith. There are many hadiths in this book that can still be acted upon, like the weak ones that aren't fabricated about reciting specific Surahs at certain times; those can bring nothing but good.

Now, someone might ask, "If these weak hadiths can be followed, why did you include them in this book?" The answer is straightforward. I've grouped weak and fabricated hadiths together so I can comment on many of them and let people know that while a hadith may be weak, it can still be followed, this is what the majority of the scholars have said.

From this series, I have benefited from many books by many different

scholars, and it's extremely difficult to name all of them, but I will name a few:

I've benefited a lot from the comments of the investigators on "Musnad Ahmad," "Jamal al-Qurra' wa Kamal al-Iqra" and "Mawsu'at al-Tafsir al-Ma'thur." I also benefited a lot from the book "Fath al-Rahman fi Bayan Hujr al-Quran," and "Tamaam al-Minnah fi Taliq ala Fiqh al-Sunnah." These are only a few that I can remember; may Allah reward all the scholars and the investigators.

Important Hadiths & Verses from the Qur'an

The Prophet ﷺ said in authentic (Sahih) hadiths:

"Do not lie about me, for whoever lies about me will enter the Fire."

"Whoever deliberately lies about me, let him take his place in the Fire."

"Verily, lying about me is not like lying about anyone else. So, whoever deliberately lies about me, let him take his place in the Fire."

"It is enough of a lie for a man to narrate everything he hears (without verifying its authenticity)."

"In the end times, there will be people who tell you things you and your ancestors have never heard before. So, beware of them and their words."

"In the last times, there will be deceivers, liars who will come to you with narrations (al-ahadeethi) that you and your ancestors have never heard. So, be cautious of them; lest they misguide you and cause you tribulations."

[Sahih Muslim's Introduction] [1]

"May Allah illuminate the face of a person who hears a hadith from us, memorizes it, and conveys it in the way he heard it. Perhaps the one who carries knowledge is not as knowledgeable as the one who receives it, and sometimes the carrier of knowledge may not be a scholar." [2]

Allah says in the Qur'an:

"And do not pursue that of which you have no knowledge. Indeed, the

hearing, the sight, and the heart - about all those [one] will be questioned." [Surat Al-Isra 17:36]

"Say, 'Produce your proof, if you should be truthful.'" [Surat Al-Baqarah 2:111]

"O you who have believed, if there comes to you a disobedient (fasiq) one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful." [Surat Al-Hujurat 49:6]

"And bring to witness two just witnesses from among you and establish the testimony for [the acceptance of] Allah." [Surat At-Talaq 65:2]

[1] One should know that these hadiths talk about "lies." So narrating a weak hadith for virtues of deeds, that is not the same as narrating a fabricated hadith.

[2] Sunan Abu Dawud (3660).

Ibn al-Arabi said in Aaridat al-Ahwadhi (5/327): "Authentic (Sahih)."

Shuayb al-Arna'out said in Takhrij Sunan Abi Dawood (3660): "Its chain is authentic (Isnaduhu Sahih)."

Al-Wadi'i said in Al-Sahih Al-Musnad (1/299): "Authentic (Sahih)."

Al-Albani said in Sahih Abi Dawood (3660): "Authentic (Sahih)."

Allah Knows Best.

Classification of Hadiths & Important Terminology

Al-Marfoo (The Elevated) - What has been attributed to the Prophet ﷺ.

Al-Mawqoof (The Stopped) - What has been attributed to a Companion.

Al-Maqtoo (The Severed) - What has been attributed to a Tabi'ee (the generation of Muslims who followed the Companions of the Prophet ﷺ).

***

Al-Sanad (The Support) - The chain of narration in a Hadith, and it

consists of the narrators who transmitted it.

***

Al-Muttasil (The Connected) - If no narrators are missing from the chain, the Hadith is considered connected (Muttasil).

Al-Munqati' (The Disconnected) - If one or more narrators are missing, the Hadith is considered disconnected (Munqati').

Al-Mu'allaq (The Suspended) - The missing link may occur at the beginning of the chain, and it's called suspended (Mu'allaq), and this omission is termed suspension. The missing link can be singular or multiple, and sometimes, the entire chain may be omitted, as is common among compilers, who would say, "The Messenger of Allah ﷺ said…"

Al-Mursal (The Sent) - If the omission occurs after the Tabi'ee, then the Hadith is considered Mursal, and this act is termed sending, like when a Tabi'ee says (directly), "The Messenger of Allah ﷺ said…"

Al-Khatib al-Baghdadi said in Al-Kifayah fi Ilm al-Riwayah (21): "Regarding the Mursal, it refers to a narration whose chain is disconnected, meaning that there is a narrator in the chain who did not hear it from the one above him. However, the most common usage of the term 'Mursal' is in narrations from a Tabi'ee regarding the Prophet ﷺ.

Both Mursal and Munqati are often used interchangeably, but Mursal is more commonly used when a Tabi'ee says "The Prophet ﷺ said…" without saying the name of a companion.

Al-Mudhtarib (Troubled or Confused) - If there is disagreement among the narrators regarding the sequence, timing, addition, omission, substitution of one narrator for another, substitution of one text for another, distortion in the names of the chain or parts of the text, abbreviation, deletion, or similar discrepancies in the chain or text, then the Hadith is considered Mudhtarib.

Al-Mudraj (Incorporated) - If a narrator includes his own speech or the speech of another Companion or Tabi'ee, for example, for a specific purpose such as clarifying language, interpreting meaning, specifying a general statement, or similar purposes, then the Hadith is considered Mudraj.

Al-Munkar (The Rejected) - A Hadith narrated by a weak narrator that contradicts someone weaker than him. Or when a report from a narrator who is trustworthy contradicts someone who is even more trustworthy then him.

***

Sahih (Authentic) - A Hadith which is established by a fully trustworthy transmission, precise in its wording, free from any hidden defect or irregularity.

As-Sahih li-Dhatihi (Authentic in and of itself) - If these qualities (of Sahih, see above) are found in a Hadith perfectly and completely, then it is considered As-Sahih li-Dhatihi.

As-Sahih li-Ghayrihi (Authentic due to others) - If it contains a kind of deficiency, and it is found that this deficiency is compensated for by the abundance of its chains (i.e. different reports), then it is considered As-Sahih li-Ghayrihi.

Al-Hasan li-Dhatihi (Sound in and of itself) - If such compensation (i.e. other reports) is not found, then it is considered Al-Hasan li-Dhatihi.

Al-Hasan li-Ghayrihi (Sound due to others) - If its chains are numerous and its weakness is compensated for, it is Al-Hasan li-Ghayrihi.

Ad-Da’eef (The Weak) - What lacks the significant conditions of authenticity, either completely or partially, is considered weak.

A hadith can become Da’eef Jiddan (very weak) or Da’eef Shadid (severely weak) depending on whats wrong with its chain. If a hadith has many narrators that are weak for example, it can become very weak.

Al-Mawdu (The Fabricated) - The hadith that is intentionally fabricated is called Mawdu. If it is established that someone deliberately lied in a hadith, even if it occurred once in their lifetime and even if they repented, their hadith will not be accepted forever, contrary to the witness of falsehood, which is accepted if they repent.

Batil (Invalid) - A hadith that was unintentionally fabricated.

Their are types of Accusation: (1) Accusation of lying, (2) Accusation of accusing others of lying, (3) Accusation of immorality, (4) Accusation of

ignorance and (5) Accusation of innovation.

Al-Matrook (The Discarded) - It involves narrating something that contradicts well-established principles in the Sharia. It is said that this category is called “Matrook,” just as one might say “his hadith is Matrook” or “so-and-so is known for Matrook hadith.”

Gharib (Strange) - If a hadith is authentic and narrated by only one narrator, it is called Gharib. Or it can be that it is a unusual hadith, it can come under criticizing a hadith.

Aziz (Unique) - If it is narrated by two narrators, it is called Aziz.

Mashhur (Well-Known) - If narrated by more than two narrators, it is called Mashhur.

Mutawatir (Multiplicity) - If its narrators reach such a multitude that it becomes inconceivable, according to customary practice, for them to collude in falsehood, it is called Mutawatir.

One should keep in mind that these are the basics of the science of hadith. I’ve tried my best to explain it easily, but it’s very difficult because this book is in English and because I want to explain this in only a few pages. There are many more types of categories of hadith. I have mentioned some that I think most scholars commonly refer to. There are many more, and each category has additional details, so one should be extremely careful. Scholars study the sciences of hadith for years and years, so it’s not easy for me to explain each matter fully. I’ve done what I think can be a good and easy start without complicating things too much and without oversimplifying it.

Some scholars, like Imam Ahmad ibn Hanbal, would call any weak hadith, “Munkar (Rejected)”. Some scholars use words like “Qawi (Strong)” or “Hasan Sahih (Sound Authentic),” but most do not use such terms, so I haven’t mentioned them. I will say once more that this is a very big subject and it’s not easy to explain in simple words. However, I would advise that one should be careful and not criticize scholars until they have fully studied and understood the sciences of hadith themselves.

See: Tadrib ar-Rawi fi Sharh Taqrib an-Nawawi by Jalal ad-Din as-Suyuti, At-Talkhis al-Habir by Ibn Hajar al-Asqalani, Muqaddimah by Ibn as-Salah, Mu’jam al-Jarh wa-at-Ta’dil li-Rijal as-Sunan al-Kubra by Najm Abdul Rahman Khalaf, Muntaqa al-Alfaz bi-Taqrib Ulum al-

Hadith lil-Huffaz by Al-Harith ibn Ali al-Hasani, Al-Mustalahat al-Hadithiyyah bayn al-Ittifaq wa-al-Iftiraq by Rawiyah bint Abdullah ibn Ali Jaber, al-Kifayah fi Ilm ar-Riwayah lil-Khatib al-Baghdadi by Al-Khatib al-Baghdadi and Muqaddimah fi Usul al-Hadith by Abd al-Haqq ad-Dehlawi.

Ruling on Narrating Weak Hadiths

The general principle is that one can narrate a weak hadith for virtues of deeds, but a weak hadith cannot be used for punishments in this world or for rulings or describing the attributes of Allah and the like. Scholars are lenient when it comes to virtues of deeds, but strict when it comes to halal and haram and rulings. This is the view of the majority of the scholars.

The majority of scholars agree that it's permissible to narrate weak hadiths regarding virtuous deeds. Except for fabricated reports, one can narrate other weak hadiths regarding the virtues of deeds without needing to explain their weakness.

Ibn Hajar al-Haytami said: "The Da'eef (Weak), Mursal (The Sent), Munqati (Interrupted), and Mu'dal (Veiled) hadiths, as well as the hadiths classified as Mawquf (Suspended), are agreed upon to be acted upon in the virtues of deeds."

Most of the scholars have said that it is permissible to narrate any hadith that is weak only in the virtue of deeds, one can narrate anything other than the fabricated reports in the virtues of deeds without explaining their weakness, Allah Knows Best.

Conditions for Acting on Weak Hadiths in Virtue of Deeds

1.) The weak person in the chain should not be severely (Shadid) weak, such as the liars, those who are accused of lying and from those who have very big and gross mistakes. Scholars have allowed narrating weak hadiths as we said earlier in the virtues of deeds, so anything besides the fabricated reports is permissible only in the virtues of deeds.

2.) The hadith should have a basis in the Shariah.

3.) One should not think that this action is well-founded in Islam or this has been established as true. There is a possibility of it being true and a

possibility that it might not be true. So one can perform the deed and hope for some type of reward from Allah, but they should not believe that it is an established practice.

Evidences

Ibn al-Salah said: “The first: If you see a hadith with a weak chain, you may say, ‘This is weak,’ meaning that the chain is weak. However, you should not say, ‘This is weak,’ intending that the content of the hadith is weak, based solely on the weakness of the chain. It may be narrated with another authentic chain that supports it. The permissibility of this depends on the judgment of a leading scholar of hadith, who may determine that it was not narrated with a chain that establishes it or that it is a weak hadith, explaining the reason for the criticism. If one speaks without elaboration, there is room for discussion, Allah willing. Be aware of this, as it is an area where mistakes are made, and Allah knows best.

The second: Scholars of hadith and others may allow leniency in chains of narration and the narration of weak hadiths in matters other than attributes of Allah, Sharia rulings and concerning what is permissible and impermissible. This applies to admonitions, stories, virtues of deeds, and other means of encouragement and deterrence, and other matters not directly related to legal rulings.”

End quote from Muqaddimah Ibn al-Salah fi Ma’rifat Anwa’ Ilm al-Hadith (210).

Ibn al-Salah said: “According to the scholars of hadith and others, it is permissible to be lenient with chains of transmission and to narrate all types of weak hadith, except fabricated ones, without concern for indicating their weakness, except in the attributes of Allah the Exalted and the rulings of Shariah concerning halal and haram and other matters. This includes sermons, stories, virtues of deeds, various forms of encouragement and deterrence, and anything unrelated to rulings and beliefs. Among those from whom we have received explicit statements about leniency in such matters are Abd al-Rahman ibn Mahdi and Ahmad ibn Hanbal, may Allah be pleased with them.”

End quote from Muqaddimah (103).

Al-Jalal al-Suyuti said: “It is permissible according to the people of Hadith and others to be lenient in chains of transmission and to narrate

anything other than fabricated reports. It is also permissible to act upon them without mentioning their weakness, except in matters related to Allah's attributes and legal rulings such as what is lawful and unlawful, and matters not related to creed or legal rulings."

End quote from Tadrib al-Rawi fi Sharh Taqrib al-Nawawi (1/350).

Shaban al-Awda said: "The gist of the meaning is that scholars permitted leniency in weak chains of transmission, narrating anything other than fabricated reports from weak narrators, and acting upon them without explicitly mentioning their weakness."

End quote from Fath Rabb al-Bariyya fi Taysir Qira'at al-Alfiyya (p. 253).

Al-Nawawi said: "It is permissible according to the people of Hadith and others to be lenient in chains of transmission and to narrate anything other than fabricated reports from the weak, and to act upon them without explicitly mentioning their weakness, except in matters related to Allah's attributes and legal rulings such as what is lawful and unlawful. This includes stories, the virtues of deeds, admonishments, and other matters not related to beliefs and legal rulings. Allah knows best."

End quote from Al-Taqrib wa al-Taysir (p. 48).

Al-Nawawi said: "Scholars among the hadith experts, jurists, and others have stated: It is permissible and recommended to act upon weak hadiths in matters of virtues, encouragement, and deterrence, as long as they are not fabricated."

End quote from Al-Adhkar [Introduction].

Nur al-Din Atr said: "As for merely narrating weak hadiths in matters other than beliefs and legal rulings such as what is lawful and unlawful, such as narrating them in encouragement, admonishment, stories, sermons, and similar contexts, the scholars of Hadith have permitted the narration of anything other than fabricated reports and similar without emphasizing their weakness."

End quote from Manhaj al-Naqd fi Ulum al-Hadith (p. 296).

Abdullah ibn Ahmad said: "I heard my father [Ahmad ibn Hanbal] saying: 'A weak hadith is more beloved to me than personal opinion.'"

End quote from Al-Sadiq (352), Al-Ihkam (6/58), Al-Muhalla (1/86-87).

Al-Nawfali said: “I heard Ahmad [Ahmad ibn Hanbal] saying: “When we narrate from the Prophet ﷺ regarding the virtues of deeds and matters that do not carry legal rulings, we do not make it difficult.”

End quote from Al-Jami’ li Ulum al-Imam Ahmad - Usul al-Fiqh by Ahmad ibn Hanbal (5/98).

Meaning he was more lenient with the chains when it comes to virtues of deeds and the like, in other words he was less strict about the authenticity of the hadiths.

Imam Ahmad ibn Hanbal said: “When we narrate from the Messenger of Allah ﷺ regarding what is lawful and unlawful, the traditions (Sunnah), and legal rulings, we are stringent in the chains of transmission. But when we narrate from the Prophet ﷺ regarding the virtues of deeds or matters that do not carry legal rulings, we are lenient in the chains of transmission.”

End quote from Manhaj al-Naqd fi Ulum al-Hadith (p. 296), Al-Kifayah fi Ilm al-Riwayah (p. 134).

Ibn Rajab al-Hanbali said: “From the actions of Imam Ahmad and his words, it becomes clear that he refrains from narrating from those accused and those who make frequent mistakes due to negligence and poor memory. Instead, he narrates from those weaker in memory out of oversight in their preservation.”

End quote from Sharh Uyun al-Tirmidhi (1/386).

Ibn Hajar al-Asqalani said: “As for non-fabricated reports, scholars have permitted leniency in their chains of transmission and narration without explicitly mentioning their weakness if they concern matters other than legal rulings and beliefs. This leniency applies to encouragement, admonishments, stories, the virtues of deeds, and similar topics. However, when it comes to matters of Shariah rulings such as what is lawful and unlawful, beliefs such as the attributes of Allah Almighty, leniency is not permitted. This stance has been affirmed by scholars such as Abdul Rahman ibn Mahdi, Ahmad ibn Hanbal, Abdullah ibn al-Mubarak, and others.”

End quote from Al-Talkhis al-Habir [Dar al-Ilmiyyah] (1/11).

Ibn Hajar al-Asqalani said: “The hadith of Anas about the virtue of Asqalan is in the merits of deeds and the encouragement for steadfastness in the path of Allah, and it does not contain anything that contradicts the Sharia or reason, so it cannot be judged as invalid just because it is narrated by Abu Aqil. Imam Ahmad’s method of tolerance in narrating hadiths of virtues without legal rulings is well-known.”

End quote from Al-Qawl al-Musaddad fi al-Dhab An Musnad Ahmad (p. 27).

Jalal al-Din al-Qayini said: “It is permissible among scholars of Hadith and others to be lenient in weak chains of transmission - except for fabricated ones - and to narrate them without explicitly mentioning their weakness in sermons, stories, and the virtues of deeds. However, this leniency is not permitted in matters related to the attributes of Allah Almighty and the rulings of what is lawful and unlawful. For in such cases, narrating them knowing their weakness is not permissible unless their condition is clearly stated.”

End quote from Ishraqat al-Usul fi Ilm Hadith al-Rasul (p. 250).

Al-Iraqi said: “It is permissible among scholars of Hadith and others to be lenient in chains of transmission and to narrate anything other than fabricated reports from weak hadiths without explicitly mentioning their weakness, especially in matters unrelated to the attributes of Allah Almighty and the legal rulings of Shariah such as what is lawful and unlawful. This leniency applies to sermons, stories, the virtues of deeds, and all forms of encouragement and admonishment, as well as other matters not related to legal rulings and beliefs.”

End quote from Al-Taqyid wa al-I’adah Sharh Muqaddimah Ibn al-Salah (p. 135).

It is mentioned in Al-Jarh wa al-Ta’dil by Ibn Abi Hatim (2/31): “Chapter on Manners and Admonishments: It’s okay to hear teachings from weak narrators. Abdul Rahman told us, my father told us from Abdah [meaning Ibn Suleiman]. He said: They told Ibn al-Mubarak that a man narrated a Hadith. Then they said, ‘This man is weak.’ He asked, ‘Is that possible?’ and continued, ‘For matters like these.’ I asked Abdah, ‘For anything else?’ He said, ‘Yes, for teachings, admonishments, asceticism, or similar matters.’

End quote.

Al-Khatib al-Baghdadi said:…Muhammad ibn Ishaq ibn Rahawayh said: My father used to narrate from Abdul Rahman ibn Mahdi that he used to say: "When we narrate about rewards, punishments, and the virtues of deeds, we are lenient in chains of transmission and narrators. But when we narrate about what is lawful, unlawful, and legal rulings, we are stringent in the reliability of narrators."

End quote from Al-Jami' li Akhlaq al-Rawi wa Adab al-Sami (1267) (p. 2/91).

It is mentioned in Kitab Siyar A'lam al-Nubala (8/520): "Ibn Uyaynah said: 'Don't pay attention to what's left of a narration, but focus on its rewards and other aspects.'"

I [Al-Dhahabi] said, "For this reason, most scholars emphasize strictness in hadiths of legal rulings, and grant permission sparingly. Not all permissions are granted for virtues and spiritual matters; they accept in that what has a weak chain of transmission, not what its narrators are accused of. For fabricated hadiths and severely weak hadiths, they do not pay attention to them; rather, they narrate them to warn against them and to expose their falsehood…"

End quote.

Zakariyya al-Anbari said: "When a report reaches us, it neither prohibits what is lawful, nor permits what is forbidden, nor necessitates a ruling. If it serves to encourage or discourage, to emphasize or relax, then it requires overlooking and leniency in its transmission."

End quote from Al-Kifayah fi ilm al-Riwayah (p. 134)

Ibn Abdul Barr said: "A weak hadith is not rejected even if it is not used as evidence, and perhaps a hadith with a weak chain may convey a correct meaning."

End quote from Al-Tamhid [Bashar] (1/197).

Ibn Abdul Barr said: "Narrated Anas ibn Malik, who said: The Messenger of Allah ﷺ said, 'Whoever fulfills the obligatory duties and teaches people goodness, his excellence is superior to the worshipper who engages in Jihad. His merit over such is like my merit over the least

among you, and whoever conveys something from Allah's knowledge to others, will have a reward similar to that of the one who acts upon it, without diminishing their own reward. However, the one who conveyed it is not diminished because of that.' Abu Umar said, This hadith is weak because Abu Ma'mar, Abbad ibn Abd al-Samad, narrated it exclusively and he abandoned the hadith. The scholars, as a consensus, take it lightly in terms of virtues and narrate it from various chains, but they become strict in hadiths concerning legal rulings."

End quote from Jami' Bayan al-Ilm wa Fadlih (93) (p. 1/103).

The Hanafi scholar, Al-Kamal ibn al-Humam said: "If it is authentic, then it is acted upon in the virtues of deeds, otherwise, weak hadiths that are not fabricated are acted upon in the virtues of deeds."

End quote from Fath al-Qadeer (1/349).

The Hanafi scholar, Al-Mullah Ali al-Qari said: "…Its chain is weak. However, there is a consensus that weak hadiths are acted upon in the virtues of deeds.

End quote from Fath Bab al-Inayah bi Sharh al-Nuqayah (1/57).

See also Ibn Abidin's Rad al-Muhtar (1/128).

The Maliki scholar, Ahmad al-Sawi said: "His statement 'The authenticity is not considered except in the chapter of legal rulings' meaning, the obligation and the customary practices. As for the virtues of deeds and the etiquettes of wisdom, they are not contingent upon that. Rather, they are embraced through weak hadiths and narrations from the predecessors."

End quote from Hashiyat al-Sawi ala al-Sharh al-Saghir (2/533).

Meaning when discussing hadiths that contain legal rulings, and the like, it is extremely important to check their authenticity and to be strict with the chains of transmission. But when it comes to virtues of deeds, wisdom, etiquettes, and the like, then weak hadiths can be accepted and acted upon, Allah Knows Best.

The Maliki scholar, Ibn Abd al-Barr said: "The foundation of the Maliki school - may Allah have mercy upon him - and the view held by a group of Malikis, is that a Mursal (The Sent) from a reliable narrator constitutes

valid proof and must be acted upon, just like a Musnad (Supported) hadith."

End quote from Al-Tamhid (1/2), Al-Hadith al-Da'eef wa Hukm al-Ihtijaj bih (p. 253).

The Shafi'i scholar, Al-Nawawi said: "It has been previously mentioned that scholars unanimously agree on tolerance towards weak hadiths in the virtues of deeds and similar matters that are not legal rulings. And Allah knows best."

End quote from Al-Majmu' Sharh al-Muhadhdhab [Ta' al-Muniriyya] (8/261).

The Shafi'i scholar, Ibn Hajar al-Haytami said: "The Da'eef (Weak), Mursal (The Sent), Munqati (Interrupted), and Mu'dal (Veiled) hadiths, as well as the hadiths classified as Mawquf (Suspended), are agreed upon to be acted upon in the virtues of deeds."

End quote from Al-Fath al-Mubin bisharh al-Arba'in (109).

Ibn Hajar al-Haythami said: "The scholars have agreed on the permissibility of acting upon weak hadiths in matters of virtues of deeds, because if it is authentic in the same matter, then its right to be acted upon is established. Otherwise, acting upon it does not entail the legalization or prohibition of anything, nor does it result in the loss of someone else's right."

End quote from Al-Fatawa al-Fiqhiyya al-Kubra (2/54).

The Hanbali scholar, Shams al-Din ibn Muflih said: "[A Chapter on Acting Upon Weak Hadiths and Narrating Them, and Being Lenient Regarding Hadiths of Virtues] Without being established by legal rulings, halal (permissible) and haram (forbidden), and the necessity of the Sunnah and its existence. Because of the mentioned effects in the chapter before this, it is appropriate to point out the mention of acting upon weak hadiths, which has been affirmed by more than one scholar in the field of hadith sciences, narrating a story from the scholars that weak hadiths can be acted upon in matters that are neither permitted nor forbidden, such as virtues. This is also attributed to Imam Ahmad."

End quote from Al-Adab al-Shar'iyya wa al-Manahil al-Mur'iyya (2/301).

The Hanbali scholar, Ibn Taymiyyah said: “Therefore, when a hadith is narrated regarding the virtues of certain deeds, the quantities of reward and punishment and their types, when a hadith is narrated concerning them, we do not know it to be fabricated, its narration and acting upon it is permissible. This is like a person who knows that trade brings profit, but he has been informed that it brings great profit, then if he believes it, it benefits him, and if he doesn’t, it does not harm him.”

End quote from Majmu’ al-Fatawa (18/65-66).

Tahir al-Jazairi said: “Some have adopted the view of the permissibility of accepting it (the hadith) and being lenient in its chains of transmission and narration without explicitly stating its weakness, especially when it does not pertain to legal rulings and doctrines, such as the virtues of deeds and stories. Among those who have transmitted the permissibility of leniency in this regard are Abdul Rahman ibn Mahdi and Ahmad ibn Hanbal.”

End quote from Tawjih al-Nazar ila Usul al-Athar (2/653).

Scholars that Reject weak Hadiths

Personally, I don’t appreciate when people only share one side of the story or only quote the part that suits them. So, regarding the opinions of the following scholars in this matter, I don’t follow them. However, I’ll still mention their views because, as I mentioned earlier, I believe in presenting both sides.

In this book, I have mentioned scholars and their rulings on hadiths, but that does not mean that I agree with everything they have said.

Al-Albani said: “Many authors, especially in contemporary times and across different schools of thought, have been narrating Hadiths attributed to Prophet Muhammad ﷺ without highlighting their weakness. This could be due to ignorance of the Sunnah, reluctance, or laziness in referring to specialized books on the subject. Some of these specialists, particularly when narrating Hadiths related to the virtues of actions, tend to be lenient.”

End quote from Tamam al-Manna fi at-Ta’leek ala Fiqh as-Sunnah (32).

Ibn Uthaymeen said: “Those who accept the virtues established by weak hadiths set three conditions: 1-The weakness should not be severe. 2-It

should not be believed that the Prophet ﷺ performed such an action. 3- There should be a valid basis for the deed for which the virtue is attributed through an authentic chain. They say these conditions are needed for mentioning the virtue of an action if it is recommended or warned against, as weak hadiths do not establish a legal ruling. The essence is that the soul seeks the virtues in the act and fears its evils, but it does not entail a legal ruling."

End quote from Fatawa Noor ala al-Darb (2/6).

Ibn Baz said: "As for weak hadiths, there is no harm in mentioning them for the purpose of encouragement or deterrence, but they should not be relied upon as evidence. It is preferable and better to rely on authentic hadiths and dispense with weak ones."

End quote from Majmoo' Fatawa (26/308).

It says in Tadrib ar-Rawi fi Sharh Taqrib an-Nawawi (1/351): "It has been said that it is not permissible to act upon a weak hadith under any circumstances. This opinion was held by Abu Bakr ibn al-Arabi."

I see many people who argue over religious topics and on differences of opinion. They start to call each other misguided, disbelievers and all sorts of names, just because they follow a different opinion than them.

I see people calling others names because they rasie the tashahud finger differently than them, or wipe their face after dua. People don't have the manners of respecting others. In Islam, in a difference of opinion, there's leniency and we can share our opinion and respect the others.

I see people criticize scholars, mainly Imam Abu Hanifa. I'm not sure the reason, but what it seems like is that people hate him, Allah forbid, because he is the imam from the four great imams whom most Muslims follow. I've seen people use the most inappropriate words to criticize him and other Hanafi scholars. This does not suit anyone of knowledge.

I myself, I do not follow the Hanafi madhab, but I explain to people why Hanafis do not do raf'ul-yadain and provide the evidences. Weather it be praying three rakah of witr or shaving the mustache, the point of me saying this is that one can respect others and their views. People nowadays have started to think that they are the only ones who are correct, and everyone else is misguided and does not follow the Quran or Sunnah. May Allah grant us an understanding.

I respectfully do not agree with the scholars who reject all weak hadiths, I do not call them names, but rather respect them for the good they have done. So many of these scholars have done many good things such as working against innovations. When one looks, they will find something good in everyone no matter what. So I don't agree with them as this is against the majority of the scholars, but I have shown what their view is, and what my view is.

Some people also say that Imam Al-Bukhari also rejected weak narrations, and the evidence they provide is that he did not mention weak hadiths in his Sahih. Al-Bukhari was very keen on only including authentic (Sahih) hadiths in his book "Sahih al-Bukhari," but he also mentioned many weak hadiths in his book "Al-Adab al-Mufrad," which shows that he was accepting of weak narrations in terms of virtues of deeds and the like.

Allah Knows Best.

Ruling on Reciting Supplications from Weak Hadiths

Ibn Taymiyyah said in Majmu' al-Fatawa (1/250-251): "And that is because if an action is known to be legislated by a legislative evidence and a hadith is narrated regarding its virtue, and it is not known to be fabricated, then the reward mentioned might be true."

Firstly, we need to understand that there are two types of hadiths regarding supplications. The first is a hadith in which a specific time is mentioned to recite such a supplication, for example, before eating, after eating, after prayer, before prayer, etc.

The second is a hadith in which a specific time is not specified, but rather the Prophet ﷺ would recite that supplication throughout the day, or he taught his companions a supplication without saying to recite it after or before a specific action (like prayer or eating, etc).

So as for the second one, even if a hadith is fabricated, or severely weak, it can be recited as long as what's mentioned in the supplication has a good meaning and does not go against the Shariah. This is because this is just a general supplication and it does not have to be proven from the Prophet ﷺ. So if one recites a supplication from a fabricated hadith, one should be careful and not think this is from the Prophet ﷺ. If one recites this in public where him reading it can make people think this is Sunnah, or proven from the Prophet ﷺ, then one should avoid reciting this. The

reason I say this is because many think that any dua in arabic has to be from the Prophet ﷺ, even though this is not true, but one may think this, so its better to avoid confusion.

The second type of hadith is when the Prophet ﷺ tells us to recite so and so supplication after or before so and so. Many scholars permit using weak supplications as well even if they have a time prescribed in it. That's why so many scholars wrote books of supplications, but they also included weak hadiths knowingly.

So if a supplication comes from a weak chain, even with a specific time mentioned like before prayer or after eating, there's nothing wrong in reciting it because this comes under the virtues of deeds. But one should not recite supplications that have a specific time attached to it from a fabricated hadith, Allah Knows Best.

Evidences

Ibn Taymiyyah mentioned the following supplication in his book "Al-Kalim al-Tayyib" (p. 78):

Narrated by Ibn Mas'ud who said: The Prophet ﷺ said: "If one of you loses his mount in a wilderness, let him call out: 'O servants of Allah, hold it back (Ya ibad Allah ahibisoo)!' For indeed, Allah, the Mighty and Sublime, has angels on the earth who will hold it back."

Al-Haythami said in Majma' al-Zawa'id (10/135): "In it is Ma'ruf ibn Hasan, and he is weak."

Al-Busiri said in Ithaf al-Khissa al-Mahra (6/123): "Its chain is weak (Isnaduhu Da'eef)."

Al-Albani said in Al-Silsilah al-Da'ifah (655): "Weak (Da'eef)."

Ibn Hajar al-Asqalani said in Al-Futuhat al-Rabbaniyah (5/150): "From the hadith of Ibn Mas'ud as well, however, he said instead, 'Indeed, Allah has a present restrainer on the earth who restrains it.' This hadith is strange."

Ibn Taymiyyah mentioned the following supplication in his book "Al-Kalim al-Tayyib" (p. 95):

Narrated Anas who said: "The Messenger of Allah ﷺ used to say when he

looked at his face in the mirror: 'Praise be to Allah, Who has fashioned my creation and given it proportion; Who has honored the image of my face and made it beautiful, and made me among the Muslims (Alhamdulillah alladhi sawwa khalqi fa adlah, wa karama surata wajhi fa hasanaha, waja'alani min al-muslimin).'"

Al-Albani said in Irwa' al-Ghalil (1/114): "Its chain is weak (Isnaduhu Da'eef)."

Al-Iraqi said in Takhrij al-Ihya' li al-Iraqi (1/433): "Its chain is weak (Isnaduhu Da'eef)."

Ibn Taymiyyah mentioned the following supplication in his book "Al-Kalim al-Tayyib" (p. 96):

Narrated Ali who said: The Messenger of Allah ﷺ said: "Whoever recites Ayat al-Kursi during cupping, it will benefit him in his cupping."

Al-Albani said in Al-Kalim al-Tayyib (234): "In its chain is someone unknown to me."

Despite being weak, Al-Nawawi, Ibn Allan and Ibn al-Sunni also mentioned it in their books of supplications.

Al-Nawawi mentioned the following hadith in his book "Al-Adhkar" (271) (p. 477):

Narrated Ali who said: The Messenger of Allah ﷺ said: "Whoever recites Ayat al-Kursi during cupping, it will benefit him in his cupping."

He also mentioned in "Al-Adhkar" (270) (p. 477):

Narrated Anas who said: "The Messenger of Allah ﷺ used to say when he looked at his face in the mirror: 'Praise be to Allah, Who has fashioned my creation and given it proportion; Who has honored the image of my face and made it beautiful, and made me among the Muslims (Alhamdulillah alladhi sawwa khalqi fa adlah, wa karama surata wajhi fa hasanaha, waja'alani min al-muslimin).'"

He also mentioned (p. 315): "O Allah, for You I have fasted, and with Your provision I have broken my fast (Allahumma laka sumtu wa ala rizqika aftartu)."

Many scholars deemed this hadith to be weak as we already said above.

He also mentioned (p. 362): “If one of you loses his mount in a wilderness, let him call out: ‘O servants of Allah, hold it back (Ya ibad Allah ahibisoo)’” with a slight difference in wording [from what Ibn Taymiyyah mentioned], but this is also weak as we said above.

Ibn al-Sunni mentioned the following hadith in his book called “Amal al-Yawm wa al-Laylah” (167) (p. 140):

Narrated Ali who said: The Messenger of Allah ﷺ said: “Whoever recites Ayat al-Kursi during cupping, it will benefit him in his cupping.”

We explained above about the scholars who said its weak.

He also mentioned (480) (p. 430): “O Allah, for You I have fasted, and with Your provision I have broken my fast (Allahumma laka sumtu wa ala rizqika aftartu).”

He also mentioned (165) (p. 139): “The Messenger of Allah ﷺ used to say when he looked at his face in the mirror: ‘Praise be to Allah, Who has fashioned my creation and given it proportion; Who has honored the image of my face and made it beautiful, and made me among the Muslims (Alhamdulillah alladhi sawwa khalqi fa adlah, wa karama surata wajhi fa hasanaha, waja’alani min al-muslimin).’”

Ibn al-Qayyim mentioned the following supplication [when breaking the fast] in his book Al-Wabil al-Sayyib (p. 122): “O Allah, for You I have fasted, and with Your provision I have broken my fast (Allahumma laka sumtu wa ala rizqika aftartu).”

Ibn Taymiyyah mentioned supplications from weak hadiths in his book called “Al-Kalim al-Tayyib.” An example of this is on (p. 74, 95).

Ibn Abi Asim wrote a book called “Kitab al-Sunnah” in which he mentioned weak supplications as well. An example of this is on (371) (p. 1/163). I’m mentioning only one, but there are many more.

Al-Mahamili also mentioned weak supplications in his book called “Kitab al-Du’a,” an example is mentioned on (53).

Ibn al-Sunni also mentioned weak supplications, an example of this is in his book “Amal al-Yawm wa al-Layla” (479, 480).

So did Al-Tabarani in his book "Al-Du'a" and Ibn Hajar in "Natatiq al-Afkar."

Al-Nawawi did as well in "Al-Adhkar." An example of this is on (545).

So did Ibn al-Qayyim in "Al-Wabil al-Sayyib," an example of this is on (122).

Al-Shawkani also mentioned weak supplications in his book called "Tuhfat al-Dhakirin bi'Adat al-Hisn al-Hasin," an example of this is on (209).

When breaking the fast: "O Allah, for You I have fasted, and with Your provision I have broken my fast (Allahumma laka sumtu wa ala rizqika aftartu)."

This hadith is Mursal, no doubt, and many scholars have said this, such as Shuaib Al-Arnaout, Al-Suyuti, Ibn al-Qayyim, Al-Aini, Al-Dhahabi, Ibn Al-Mulqin, Sadr al-Din al-Manawi, Ibn Hajar al-Asqalani, and Al-Albani and many others.

But regardless of its authenticity, scholars have mentioned this supplication in their books of supplications. If this shouldn't be read, why would they mention it?

Ibn Hajar mentioned this hadith in his book of supplications called: "Nata'ij al-afkar" (5/187) knowing that it is Mursal.

Ibn al-Qayyim also mentioned this supplication in "Kitab al-Wabil al-Sayyib" (122).

Imam Al-Nawawi did as well in "Kitab al-Adhkar." (545) knowing that it is Mursal.

Imam Al-Nawawi said: "I also rarely mention weak narrations from famous primary sources, and when I do, I clarify their weakness. My focus is mainly on authentic narrations in this regard…Scholars among the hadith experts, jurists, and others have stated: It is permissible and recommended to act upon weak hadiths in matters of virtues, encouragement, and deterrence, as long as they are not fabricated. However, in matters such as halal (permissible) and haram (forbidden), transactions, marriage, divorce, and similar issues, only authentic or

sound hadiths should be acted upon, except in cases of precaution. For example, if a weak hadith mentions the dislike of certain types of transactions or marriages, it is preferable to avoid them, but it is not obligatory. I have mentioned this chapter because this book includes hadiths that are affirmed to be authentic or sound, weak, or I remain silent about them due to their perplexity or other reasons. I wanted to establish this rule for readers of this book…The scholars, may Allah be pleased with them, have written many books about daily actions, prayers, and remembrances. These books are well-known among those who are knowledgeable. However, they are often long and filled with chains of transmission, which can be discouraging for beginners. So, I decided to make it easier for those who are interested. I've created this book as a short summary of the main points for those who care about these topics. I've left out most of the chains of transmission because my focus is on simplicity, and many people who are interested in these practices don't necessarily want to know all the details. They just want to understand the prayers and practices and how to apply them."

End quote from Kitab al-Adhkar.

Ruling on Narrating Fabricated Hadiths

As for using fabricated (Mawdu') hadiths, this is completely haram, and this is the consensus of the scholars. If one does narrate a fabricated hadith knowing that it is a lie, this is a huge sin as the Prophet ﷺ said: "Whoever lies upon me intentionally, then let him take his seat in the Fire." [1] He also said: "Whoever relates on my authority a narration while aware that it is a lie, then he is one of the liars." [2]

Al-Nawawi said: "Narrating fabricated hadith is prohibited for one who knows it to be fabricated or when he is more inclined towards its fabrication.

Whoever narrates a hadith, knowing or thinking that it is fabricated and does not clarify the status of its narration, he falls under this warning and is included among the liars against the Messenger of Allah ﷺ. The previous hadith also indicates this. Whoever reports from me a hadith that he thinks is a lie, he is one of the liars. [3]

Fabrication has three types:

Fabrication of the Chain: It occurs when someone narrates something they did not hear from a person, pretending that they heard it. The

narrator doesn't attribute the information directly to the source but uses ambiguous phrases like "so-and-so said" or "from so-and-so."

Fabrication against Elders: This happens when a person narrates from a respected figure but misrepresents or attributes something to them that they didn't say, either by naming, referring, or describing in a way that misleads.

Fabrication of Mediation: Here, a fabricator comes across a hadith that a trustworthy person heard from their reliable source. The fabricator drops the weak link, replacing it with a reliable one, making the entire chain seem authentic. The fabricator might use vague terms, and the connection between the fabricator and their source may not be apparent. [4]

[1] Sahih Muslim (3).
[2] Sahih Muslim's introduction.
[3] Sharh al-Nawawi ala Muslim (1/71).
[4] Tamam al-Manna fi at-Ta'leek ala Fiqh as-Sunnah (18-19).

The Format of this Book

Lastly, I will explain the format of this book so that one can easily and clearly understand it. Below, I will quote a real example (#236) to illustrate the format:

Example Hadith:

[He ﷺ was asked: O Messenger of Allah! Where was our Lord before He created His creation? He said:] "He was above the clouds, with air beneath Him and air above Him, then He created the Throne upon the water."

[Narrated on the authority of Abu Razin, attributed to the Prophet ﷺ]

References and Scholarly Comments:

Musnad Ahmad (16188), Sunan al-Tirmidhi (3109), Sunan Ibn Majah (182), Al-Azmah (83), Al-Asmaa (478-479).

Shu'ayb al-Arna'ut said in Takhreej Seer A'lam al-Nubala (10/505): "Its chain is weak (Sanaduhu Da'eef)."

Al-Albani said in Da'eef Ibn Majah (32): "Weak (Da'eef)."

The Prophet ﷺ said in an authentic hadith: “Allah wrote the destinies of all creatures fifty thousand years before He created the heavens and the earth, and His Throne was upon water.” See: Sahih Muslim (2653).

***

Contextual Additions in Brackets:
The text in brackets, like [He ﷺ was asked: O Messenger of Allah! Where was our Lord before He created His creation? He said:], provides extra details to help understand the hadith. These additions often come from the narrator and sometimes from me. Without them, the hadith might be hard to understand. The brackets show these added words for clarity.

Narrator Information:
Below each hadith, I include the narrator’s name in brackets. For example, [Narrated on the authority of Abu Razin, attributed to the Prophet ﷺ] shows who narrated the hadith and to whom the words are attributed. This helps the reader know the source. If a hadith is directly attributed to the Prophet ﷺ without mentioning a narrator, it means I couldn’t find the chain of transmission (Isnad) for it.

Color Coding:

Black Text: The hadith itself.
Red Text: Important information about the hadith, such as references, scholarly comments, and related authentic hadiths and their explanation.

References:
The red text includes where the hadith can be found, like Musnad Ahmad (16188), Sunan al-Tirmidhi (3109), and others. These are the books of hadith and their specific locations.

Scholarly Comments:
Red text also includes rulings (comments) from scholars about the hadith. For example, Shu’ayb al-Arna’ut said in Takhreej Seer A’lam al-Nubala (10/505), “Its chain is weak (Sanaduhu Da’eef).” This shows what scholars have said about the hadith and where their comments are found.

Related Authentic Hadiths:
Sometimes, I include related authentic or sound hadiths for more context and understanding. For example, “The Prophet ﷺ said in an authentic hadith: ‘Allah wrote the destinies of all creatures fifty thousand years

before He created the heavens and the earth, and His Throne was upon water.' See: Sahih Muslim (2653)."

This approach, with consistent color coding and clear explanations, makes the information easy to understand. May Allah grant us understanding and knowledge, Allah Knows Best.

1- …“Both of them are good. These people are reciting the Qur’an and supplicating to Allah, and if He wills He will give them, and if He wills He will withhold from them. And these people are learning and teaching. Verily I have been sent as a teacher.”…

[Narrated on the authority of Abdullah ibn Amr, attributed to the Prophet ﷺ]

Sunan Ibn Majah (229), Sunan al-Darimi (349).

I said: “Its chain is very weak due to Dawud ibn al-Zubraqan who is abandoned according to Ibn Hajar and others and weak according to Abu Hatim Al-Razi, Abu Dawwad and Yahya Al-Saji. In it is Bakr ibn Khunays who is also weak according to Yahya, Al-Nasa’i and Al-Uqaili. And in its chain Abdul Rahman ibn Ziyad is also weak according to Ibn Hajar, Al-Saji, Al-Madini, Al-Dhahabi, Al-Fasawi, Al-Nasa’i and others.”

Al-Busiri said in Ithaf al-Khayrat al-Mahrah: (1/205): “[In its chain] The African [Abdul Rahman] is weak.”

Shuayb al-Arna’ut said in Sunan Ibn Majah (229): “Its chain is very weak (Isnaduh Da’eef Jiddan).”

Al-Iraqi said in Takhrij al-Ihya’ (1/27): “Its chain is weak (Isnaduhu Da’eef).”

Al-Albani said in Da’eef al-Jami’ (4242): “Weak (Da’eef).”

2- “Indeed for everything there is a heart, and the Qur’an’s heart is Ya Sin. Whoever recites Ya Sin, then for its recitation, Allah writes for him that he recited the Qur’an ten times.”

[Narrated on the authority of Anas ibn Malik, attributed to the Prophet ﷺ]

Sunan al-Tirmidhi (2887), Sunan Al-Darimi (2/456).

I said: “In its chain is Harun Abu Muhammad who is Muhammad ibn Harun ibn Muhammad ibn Bakr ibn Bilal who is unknown.”

Ibn al-Arabi said in Aridat al-Ahwadhi (6/35): “Weak (Da’eef).”

Al-Zaila’i said in Takhrij al-Kashaf (3/170): “[It] Contains Harun Abu Muhammad, and Tirmidhi said: Unknown sheikh.”

Al-Albani said in Da’eef at-Tirmidhi (2887): “Fabricated (Mawdu’).”

Ibn Hajar al-Asqalani said in Al-Kafi al-Shafi (238): “Contains Harun, unknown.”

Muhammad Jarullah As-Su’udi said in Al-Nawafih Al-Atirah (76): “Weak (Da’eef).”

Al-Dhahabi said in Mizan al-I’tidal (4/288): “[It] Contains Harun Abu Muhammad, accused.”

Al-Mizzi said in Tahdhib al-Kamal (19/210): “[It] Contains Harun Abu Muhammad, and Tirmidhi said: Unknown.”

Ad-Dimyati said in Al-Mutajarar ar-Rabih (199): “Its chain is weak.”

Al-Tirmidhi said in Sunan at-Tirmidhi (2887): “Strange [in it] - Harun Abu Muhammad, an unknown sheikh.”

Ibn Kathir said in Tafsir al-Qur’an al-Azim (6/547): “It is not valid due to the weakness of its chain.”

3- “Whoever recites Surah Ad-Dukhan (The Smoke) on the night of Friday, their sins will be forgiven.”

[Narrated on the authority of Anas ibn Malik, attributed to the Prophet ﷺ]

Sunan at-Tirmidhi (2889), Musnad Abu Ya’la (6232), Amal Al Yawm Wal Layla (679).

I said: “Its chains are weak, but because of other reports, Ibn Hajar said [Nata’ij al-Afkar 3/260] it reaches the level of Hasan, so one can practice what is mentioned in this hadith, see Nur al-Qalb (1/116-119).”

Al-Tirmidhi said in Sunan at-Tirmidhi (2889): “We only know him through this route. In it, Hisham Abu al-Miqdam is weak, and Al-Hasan did not hear from Abu Huraira.”

Al-Zaila'i said in Takhrij al-Kashaf (3/272): "[It] Contains Hisham Abu al-Miqdam. Al-Tirmidhi said, 'Weak,' and Al-Bayhaqi said, 'He is mentioned uniquely, and he is weak.'"

Al-Mubarakpuri said in Tuhfat al-Ahwadhi (7/309): "Weak (Da'eef)."

Al-Albani said in Da'eef at-Tirmidhi (2889): "Weak (Da'eef)."

Ibn al-Arabi said in Aaridat al-Ahwadhi (6/35): "Weak (Da'eef)."

Al-Bayhaqi said in Shu'ab al-Iman (2/969): "Hisham is uniquely mentioned, and he is weak."

Al-Suyuti said in Al-Jami' al-Saghir (8920): "Weak (Da'eef)."

Sadr al-Din al-Munawi said in Kashf al-Manahij wa al-Tanahih (2/232): "Weak (Da'eef)."

4- "Seek knowledge even if it is in China, for seeking knowledge is obligatory for every Muslim."

[Narrated on the authority of Anas ibn Malik, attributed to the Prophet ﷺ]

Al-Sunan al-Kubra (325), Shu'ab al-Iman (1543), Al-Du'fa' Al-Kabir (2/230), Al-Kamil fi Al-Du'fa' (4/118).

Al-Qawuqji said in Al-Lu'lu' al-Marsu' (40): "Weak (Da'eef)."

Al-Bayhaqi said in Shu'ab al-Iman (2/724): "Its text is famous, but its chain is weak, narrated through various routes, all of which are weak."

Al-Bayhaqi said in Al-Madkhal ila al-Sunan al-Kubra (1/292): "Its text is famous, but its chains are weak. I don't know of any chain that establishes a similar Hadith."

Al-Sakhawi said in Al-Maqsad al-Hasanah (86): "Weak (Da'eef)."

Al-Suyuti said in Al-Jami' al-Saghir (1105): "Weak (Da'eef)."

Ibn Baz said in At-Tuhfah Al-Karimah (72): "Weak from all its chains, according to the majority of scholars of Hadith."

Al-Ajluni said in Kashf al-Khafa (1/154): “Weak (Da’eef).”

Al-Albani said in Da’eef al-Jami’ (906): “Fabricated (Mawdu’).”

Imam Ahmad said in Al-Muntakhab min al-Ilal li al-Khallal (109): “Rejected (Munkar).”

Ibn al-Jawzi said in Al-Mawdu’at li Ibn al-Jawzi (1/347): “Not authentic.”

5- “Whoever Allah provides with a righteous wife, Allah has assisted him in half of his religion. Let him fear Allah regarding the second half.”

[Narrated on the authority of Anas ibn Malik, attributed to the Prophet ﷺ]

Al-Mu’jam al-Awsat (972), Al-Mustadrak ala al-Sahihayn (2681), Shu’ab al-Iman (5487).

Al-Iraqi said in Takhrij al-Ihya’ li al-Iraqi (2/30): “Its chain is weak.”

Ibn Hajar al-Asqalani said in Al-Talakhis al-Habir (3/1120): “Its chain is weak.”

Al-Albani said in Da’eef al-Jami’ (5599): “Weak (Da’eef).”

Al-Suyuti said in Al-Durar al-Muntathira (129): “Its chain is weak.”

6- “Whoever performs the Hajj and does not visit me has deceived me.”

[Narrated on the authority of Abdullah ibn Umar, attributed to the Prophet ﷺ]

Al-Kamil fi Al-Du’fa’ (7/14), Al-Majrouhin (2/333), Al-Mawdoo’at (2/217).

Ibn Taymiyyah said in al-Fatawa al-Kubra (5/288): “[Invalid] No one from the scholars has reported it.”

Al-Dhahabi said in Tartib al-Mawdu’at (185): “Fabricated and attributed to Malik.”

Ibn al-Mulaqqin said in Al-Badr al-Muneer (6/299): “Weak (Da’eef).”

Ibn Baz said in Fatawa Noor ala al-Darb (17/305): “Weak, not authentic,

and fabricated (Da'eef, Ghayr Sahih, Mawdu')."

Al-Sakhawi said in Al-Maqsad al-Hasanah (500): "Not authentic (La Yusahh)."

Muhammad Jarullah al-Sa'di said in Al-Nawafih al-Atirah (374): "Weak (Da'eef)."

Al-Suyuti said in Al-Durar al-Munthara (128): "Its chain is very weak (Isnaduhu Da'eef Jiddan)."

Muhammad ibn Muhammad al-Ghazzi said in Itqan Ma Yuhssin (2/578): "Not authentic (La Yusahh)."

Al-Ajlouni said in Kashf al-Khafa (2/366): "Not authentic (La Yusahh)."

7- "Adhering to religion will only become harder and worldly affairs will only become more difficult, and people will only become more stingy, and the Hour will only come upon the worst of people, and the only Mahdi (after Muhammad ﷺ) is Isa ibn Maryam."

[Narrated on the authority of Anas ibn Malik, attributed to the Prophet ﷺ]

Sunan Ibn Majah (4039), Al-Mustadrak ala al-Sahihayn (8363), Ma'rifat al-Sunan wal-Athaar (20827).

Al-Dhahabi said in Siyar A'lam al-Nubala (10/67): "Rejected (Munkar)."

Al-Albani said in Da'eef al-Jami' (6348): "Weak (Da'eef)."

Al-Qurtubi said in Al-Tadhkira li'l-Qurtubi (616): "[It is] Not authentic (La Yusahh)."

Shuayb al-Arna'ut said in Takhrij Siyar A'lam al-Nubala (10/67): "Its chain is weak, and its text is denied, and the phrase 'The Hour will not be established except upon the worst of people' is confirmed from him ﷺ, from the hadith of Ibn Mas'ood."

Narrated Abdullah: The Prophet ﷺ said: "The Hour will not be established except upon the worst of people." See: Sahih Muslim (2949).

8- "Marry and do not divorce, for divorce shakes the throne."

[Narrated on the authority of Ali ibn Abi Talib, attributed to the Prophet ﷺ]

Fayd Al-Qadir (3/243) Kanz al-Ummal (27874), Al-Kamil (5/1764).

Ibn Adi said in Al-Kamil fi al-Du'afa (6/196): "Rejected, not preserved (Munkar, Ghayr Mahfuz)."

Al-Khatib al-Baghdadi said in Tarikh Baghdad (12/187): "Rejected, fabricated (Munkar, Mawdu')."

Ibn al-Qaysarani said in Dhu Khayrat al-Hifaz (2/1147): "[In it is] Amr al-Halwani, who is abandoned."

Al-Sakhawi said in Al-Maqsad al-Hasanah (31): "Its chain is weak (Isnaduhu Da'eef)."

Muhammad ibn Muhammad al-Ghazzi said in Itqan Ma Yuhssin (1/31): "Its chain is weak (Isnaduhu Da'eef)."

Al-Albani said in Da'eef al-Jami' (2429): "Fabricated (Mawdu')."

Ibn al-Jawzi said in Al-Mawdu'at (3/80): "[It is] Not authentic (La Yusahh)."

Al-Ajlouni said in Kashf al-Khafa (1/29): "Its chain is weak (Isnaduhu Da'eef)."

9- "Love the Arabs for three reasons, 1-because I am an Arab, 2-the Qur'an is in Arabic, and 3-the language of the people of Paradise is Arabic."

[Narrated on the authority of Abdullah ibn Abbas, attributed to the Prophet ﷺ]

Al-Mu'jam al-Kabir (11441), Al-Mustadrak ala al-Sahihayn (4/97).

Al-Dhahabi said in Mizan al-I'tidal (3/103): "Fabricated (Mawdu')."

Ibn Iraq al-Kanani said in Tanzih al-Shari'ah (2/30): "Weak (Da'eef)."

Al-Iraqi said in Muhajat al-Qurb (89): "Weak (Da'eef)."

Mar'i al-Karmi said in Al-Fawa'id al-Mawdu'ah (141): "Very weak (Da'eef Jiddan)."

Abu Hatim al-Razi said in Ilal Ibn Abi Hatim (2641): "This hadith is a lie."

Al-Albani said in Da'eef al-Jami' (173): "Fabricated (Mawdu')."

Al-Uqayli said in Lisan al-Mizan (5/467): "Fabricated, weak in the chain, the content has no basis."

Another similar hadith was narrated by Abu Hurairah which is also weak and not authentic according to the scholars.

10- "Hajj is Jihad and Umrah is voluntary."

[Narrated on the authority of Talha ibn Ubaidullah, attributed to the Prophet ﷺ]

Sunan Ibn Majah (2989), Al-Mu'jam Al-Awsat (6723).

Ibn Hazm said in Al-Muhalla (7/37): "Through the route of Abdul Baqi ibn Qan (it is) agreed upon by the experts in hadith to abandon it, and it contains a weak narrator."

Al-Diya al-Maqdisi said in Al-Sunan wa al-Ahkam (4/89): "[In it] is al-Hasan ibn Yahya al-Khashani, and more than one Imam has declared him weak."

Al-Albani said in Da'eef Ibn Majah (589): "Weak (Da'eef)."

Al-Buhuti said in Kashaf al-Qina (2/377): "Weak (Da'eef)."

Similar hadiths were narrated by Abu Salih al-Hanafi, Abu Hurairah, Saeed ibn Jubair and Abdullah ibn Abbas, all which are weak and not authentic according to the scholars, see (#10- 14).

It is mentioned in a authentic hadith that Aisha said: "I sought permission from the Prophet ﷺ for participating in Jihad, and he said, 'Your Jihad is the performance of Hajj.'" [Sahih al-Bukhari 2875]

11- "Hajj is Jihad and Umrah is voluntary."

[Narrated on the authority of Abu Saleh Al-Hanafi, attributed to the Prophet ﷺ]

Musnad al-Shafi'i (112), Musannaf Ibn Abi Shaybah (13647), Al-Sunan Al-Kubra (8750).

Ibn Hazm said in Al-Muhalla (7/36): "Transmitted (Mursal)."

Al-Bayhaqi said in Al-Sunan al-Sughra (2/143): "Transmitted, not considered as evidence. It is narrated through other weak routes as well."

Abdul Haq al-Ishbili said in Al-Ahkam al-Wustah (2/315): "Transmitted (Mursal)."

Ibn al-Athir said in Sharh Musnad al-Shafi'i (3/261): "Transmitted, not established."

See also: Al-Talakhis Al-Habeer (4/522).

12- "Hajj is Jihad and Umrah is voluntary."

[Narrated on the authority of Abdullah ibn Abbas, attributed to the Prophet ﷺ]

Al-Muhalla (5/5), Ahkam al-Quran (1/331).

Al-Dhahabi said in Mizan al-I'tidal (3/492): "[In it] Muhammad ibn Bakar is unknown, and Muhammad ibn al-Fadl is weak and abandoned by consensus."

Al-Albani said in Da'eef al-Jami' (2761): "Weak (Da'eef)."

Al-Haithami said in Majma al-Zawa'id (3/208): "It contains Muhammad ibn al-Fadl ibn Atiyyah, and he is a liar."

Ibn Hajar al-Asqalani said in Al-Kafi al-Shafi (30): "[It is narrated] from Ibn Abbas in a similar manner, and in its chain is Muhammad ibn al-Fadl ibn Atiyyah, who is weak, and it is narrated as transmitted."

13- "Hajj is Jihad and Umrah is voluntary."

[Narrated on the authority of Abu Hurairah, attributed to the Prophet ﷺ]

Al-Muhalla bial-Athar (5/5), Nasb al-Raya (3/150).

Ibn Hazm said in Al-Muhalla (7/37): “Lie (Kathib).”

Al-Shawkani said in Nail al-Awtar (5/4): “Its chain is weak (Isnaduhu Da’eef).”

14- “Hajj is Jihad and Umrah is voluntary.”

[Narrated on the authority of Saeed ibn Jubair, attributed to the Prophet ﷺ]

Al-Muhalla (7/37).

Ibn Hazm said in Al-Muhalla (7/37): “In it [are] three unknown narrators.”

15- “One hundred and twenty four thousand [prophets], of whom three hundred and fifteen were a good number.”

[Narrated on the authority of Abu Umamah, attributed to the Prophet ﷺ]

Musnad Ahmad (22288), Tafsir al-Quran al-Adhim (962), Al-Mu’jam al-Kabir (7871).

Shu’ayb al-Arna’out said in Takhrij al-Musnad li-Shu’ayb (22288): “Its chain is very weak (Isnaduhu Da’eef Jiddan).”

Al-Haythami said in Majma al-Zawa’id (1/164): “Its chain revolves around Ali ibn Yazeed, and he is weak (Mudtarahu ala Ali ibn Yazeed wa huwa Da’eef).”

Ibn Kathir said in Al-Bidaya wal-Nihaya (2/140): “Weak from this perspective (Da’eef min hadha al-wajh).”

Its mentioned in an authentic hadith in Majlis min al-Amali (1/178) that the Prophet ﷺ said: “Adam was a speaking prophet. There were ten centuries between him and Noah. The total number of messengers was three hundred fifteen.”

Al-Albani said regarding this hadith in Al-Silsilah al-Sahihah (2668): “Its chain is authentic (Isnaduhu Sahih).”

It is mentioned in a authentic hadith in Al-Mu’jam Al-Kabir (7545) that Abu Umamah Al-Bahili narrated: A man asked, “O Messenger of Allah,

was Adam a prophet?" He replied, "Yes." The man asked, "How many generations were there between him and Noah?" The Prophet ﷺ said, "Ten generations." The man then asked, "How many generations between Noah and Abraham?" The Prophet ﷺ said, "Ten generations." Finally, the man asked, "O Messenger of Allah, how many were the messengers?" The Prophet ﷺ replied: "Three hundred and fifteen [in another version (Three hundred and thirteen)]."

Al-Wadi'i said regarding this hadith in Al-Sahih Al-Musnad (480): "[It is] Authentic (Sahih)."

Al-Albani said regarding this hadith in Al-Silsilah al-Sahihah (6/359): "The chain is authentic (Isnad Sahih)."

Allah says (Surat Fatir, 35:24): "Indeed, We have sent you with the truth as a bringer of good tidings and a warner. And there was no nation but that there had passed within it a warner."

We can understand from this verse that Allah Has sent a Prophet to every nation, as Allah also says (Surat Al-Isra, 17:15): "And We would never punish until We have sent a Messenger."

16- "Allah sent eight thousand prophets: four thousand to The children of Israel, and four thousand to the rest of the people."

[Narrated on the authority of Anas ibn Malik, attributed to the Prophet ﷺ]

Musnad Abu Ya'la (4132), Hilyat Al-Awliya (3/53).

Ibn Kathir said in Al-Bidaya wal-Nihaya (2/140): "[In it] Musa ibn Ubaydah al-Yazidi narrating from Yazid al-Ruqashi are both weak."

Al-Haythami said in Majma al-Zawa'id (8/213): "In it is Musa ibn Ubaydah al-Rabzi, and he is extremely weak."

Hussain Salim Assad said in Musnad Abi Ya'la (4132): "Its chain (narrators) are very weak."

Al-Suyuti said in Al-Durr al-Manthur (5/132): "Its chain is weak (Isnaduhu Da'eef)."

Al-Busiri said in Ithaf al-Khissa al-Mahra (7/135): "[In it] Yazid ibn Aban al-Ruqashi is weak."

See: (#15).

17- “Whoever spends the night of Eid in prayer, his heart will not die on the Day when hearts die.”

[Narrated on the authority of Abu Umamah Al-Bahili, attributed to the Prophet ﷺ]

Sunan Ibn Majah (1782), Al-Amali (1617).

Al-Nawawi said in Khulasat al-Ahkam (2/847): “Weak (Da’eef).”

Al-Iraqi said in Takhrij al-Ihya’ li al-Iraqi (1/475): “Its chain is weak (Isnaduhu Da’eef).”

Al-Albani said in Da’eef Ibn Majah (353): “Fabricated (Mawdu’).”

Ibn al-Mulqin said in Khulasat al-Badr al-Muneer (1/230): “There is nothing in it except problematic chain throughout.”

This was also narrated by Ubadah ibn Al-Samit, Kardos ibn Amr and Moaz ibn Jabal, all which are weak (Da’eef).

18- “Usury has seventy-two degrees, the least of which is equivalent to a man having intercourse with his mother, and usury is a man’s prolonged honor with his brother.”

[Narrated on the authority of Al-Baraa ibn Azib, attributed to the Prophet ﷺ]

Al-Maraseel (916), Al-Mu’jam al-Awsat (7151).

Abu Hatim al-Razi said in Al-Murasil Ibn Abi Hatim (245): “Transmitted (Mursal).”

Al-Busiri said in Ithaf al-Khissa al-Mahra (6/71): “[In it] is Umar ibn Rashid, and he is weak.”

Al-Shawkani said in Al-Fath al-Rabbani (11/5431): “In its chain is Umar ibn Rashid, and he is weak.”

Al-Haythami said in Majma al-Zawa’id (4/120): “In its chain is Umar ibn

Rashid. Al-Ajli considered him trustworthy, but the majority of scholars weakened him."

Similar hadiths were narrated from Abu Hurairah, Anas ibn Malik, Al-Aswad ibn Wahb, Muhammad ibn Abdullah ibn Amr ibn Uthman and also Abdullah ibn Salam, all which have weak chains.

19- "My son [Anas], beware of looking around during prayer, as looking around during prayer can be destructive. If it is necessary, then do so in voluntary prayers, not in obligatory ones."

[Narrated on the authority of Anas ibn Malik, attributed to the Prophet ﷺ]

Sunan al-Tirmidhi (589), Abu Ya'la (3624), Al-Mu'jam al-Awsat (5991).

Ibn Rajab said in Fath al-Bari li-Ibn Rajab (4/405): "It is narrated from Anas through various routes, all of which are weakened. Al-Tabarani also reported it with a weak chain from Abu al-Darda in a elevated manner. Its chain is also not authentic. Al-Daraqutni said: 'Its chain is problematic and not established.'"

Shu'ayb al-Arna'out said in Takhrij Sharh al-Sunnah (735): "[In its chain] Ali ibn Zaid is weak."

Abdul Haq al-Ishbili said in Al-Ahkam al-Wustha (2/14): "The narration from Sa'id from Anas is unknown. Preceding him in the chain is Ali ibn Zaid ibn Jud'an, and there are concerns about his reliability."

Al-Albani said in Da'eef al-Tirmidhi (589): "Weak (Da'eef)."

It is mentioned in an authentic hadith in Sahih al-Bukhari (751) that Aisha said: "I asked the Messenger of Allah ﷺ about looking around during the prayer. He said: 'It is a stealing by which the devil takes away a portion from the prayer of a servant.'"

20- "A hand span in Paradise is better than the earth and everything on it."

[Narrated on the authority of Abu Sa'eed Al-Khudri, attributed to the Prophet ﷺ]

Sunan Ibn Majah (4329).

Al-Albani said in Da'eef Ibn Majah (4999): "Weak (Da'eef)."

Al-Busiri said in Misbah al-Zujaja (4/264): “Its chain is weak (Isnaduhu Da’eef).”

It is mentioned in a authentic hadith in Sahih al-Bukhari (6415) narrated by Sahl who said I heard the Prophet ﷺ saying, “The space of a whip in Paradise is better than the world and whatever is in it, and a morning excursion or an afternoon excursion in the cause of Allah is better than the world and whatever is in it.”

21- “The people of Hell will be made to weep and they will weep until they run out of tears. Then they will weep blood until something like trenches appear on their faces, and if ships were placed in them they would float.”

[Narrated on the authority of Anas ibn Malik, attributed to the Prophet ﷺ]

Sunan Ibn Majah (4324), Sifat al-Nar (208), Musnad Abu Ya’la (4134).

Shu’ayb al-Arna’out said in Takhrij Sharh al-Sunnah (15/254): “Its chain is weak (Isnaduhu Da’eef).”

Al-Uqayli said in Al-Du’afa al-Kabir (3/307): “It is narrated through a different chain, and it is also reported through another chain, both of which are weak.”

Al-Mundhiri said in Al-Targhib wa al-Tarhib (4/359): “[In its chain is] Yazid al-Ruqashi.”

Al-Albani said in Da’eef al-Targhib (2178): “Weak (Da’eef).”

22- “The disbeliever will be made huge so much so that his molar will be bigger than (Mount) Uhud, and the size of his body in relation to his molar will be like the size of the body of anyone of you in relation to his molar.”

[Narrated on the authority of Abu Sa’eed Al-Khudri, attributed to the Prophet ﷺ]

It’haf al-Khayrah al-Muharrara (8/213), Sunan Ibn Majah (4322).

Al-Busiri said in Ithaf al-Khissa al-Mahra (8/213): “Its chain is weak (Isnaduhu Da’eef).”

Al-Albani said in Da'eef al-Targhib (2166): "Weak (Da'eef)."

Al-Mundhiri said in Al-Targhib wa Al-Tarhib (4/354): "[He] is through the route of Isa ibn al-Mukhtar from Muhammad ibn Abi Layla from Atiyyah al-Awfi."

23- "The beginning of the month of Ramadan is mercy, its middle is forgiveness, and its end is emancipation from the Fire of Hell."

[Narrated on the authority of Abu Hurairah, attributed to the Prophet ﷺ]

Al-Dhu'fa' Al-Kabeer (2/162), Al-Kamil fi Al-Du'fa (3/311).

Al-Uqayli said in Al-Du'afa al-Kabir (2/162): "There is no basis for him in the hadith of al-Zuhri."

Ibn Adi said in Al-Kamil fi al-Du'afa (4/325): "[In it] Musliama ibn al-Salt is not well-known."

Al-Khatib al-Baghdadi said in Awaham al-Jam wal-Tafriq (2/147): "[In it] Salam ibn Sulaiman was weak in Hadith."

Ibn al-Qaisarani said in Dhu khayrat al-Hifaz (2/1022): "[In it] Musliama ibn al-Salt is not well-known."

Al-Albani said in Al-Silsilah al-Da'ifah (1569): "Denounced (Munkar)."

Ibn Hajar al-Asqalani said in Lisan al-Mizan (8/59): "[In it] Musliama ibn al-Salt. Ibn Adi said: Not well-known."

Al-Dhahabi said in Mizan al-I'tidal (2/179): "[In it] Salam ibn Sulaiman, his criticism is mentioned. And also in it is Musliama ibn al-Salt."

24- "The Hell-Fire was kindled for one thousand years and turned white. Then it was kindled for another thousand years and it turned red. Then it was kindled for another thousand years and it turned black. So it is black like the darkest night."

[Narrated on the authority of Abu Hurairah and Abu Saleh, attributed to the Prophet ﷺ]

Sunan Ibn Majah (4320), Sunan at-Tirmidhi (2591).

Shu'ayb al-Arna'out said in Takhrij Sharh al-Sunnah (4399): "Its chain is weak (Isnaduhu Da'eef)."

Al-Albani said in Da'eef Ibn Majah (4994): "Weak (Da'eef)."

Al-Baghawi said in Sharh al-Sunnah (7/556): "The narration is elevated, and the most authentic view is that it is stopped at the level of the Companion."

25- "Three will intercede on the Day of Resurrection: The Prophets, then the scholars, then the martyrs."

[Narrated on the authority of Uthman ibn Affan, attributed to the Prophet ﷺ]

Musnad al-Bazzar (372), Al-Du'fa' Al-Kabir (3/367), Al-Kamil fi Al-Du'fa' (5/262), Sunan Ibn Majah (4313).

Al-Busiri said in Misbah al-Zujaja (4/260): "Its chain is weak (Isnaduhu Da'eef)."

Al-Iraqi said in Takhrij al-Ihya' li-al-Iraqi (1/21): "Its chain is weak (Isnaduhu Da'eef)."

Al-Albani said in Da'eef Ibn Majah (4992): "Fabricated (Mawdu')."

Ibn Hajar al-Asqalani said in Al-Kafi al-Shafi (281): "In its chain is Anbasa ibn Abd al-Rahman al-Qurashi, and he is abandoned."

Al-Wadi'i said in Al-Shifa'a li al-Wadi'i (205): "Very weak (Da'eef Jiddan)."

26- "Whoever shames his brother for a sin, he shall not die until he (himself) commits it."

[Narrated on the authority of Mu'adh ibn Jabal, attributed to the Prophet ﷺ]

Sunan al-Tirmidhi (2505), Al-Samta (288), Al-Majruhin (2/212).

Al-Munawi said in Kashf al-Manahij wa al-Tanqih (4/251): "Its chain is

disconnected."

Ibn Uthaymeen said in Sharh Bulugh al-Maram (6/414): "Weak (Da'eef)."

Al-Shawkani said in Al-Fawa'id al-Majmu'ah (229): "[In its chain] is a liar (Kadhdhab)."

Al-Albani said in Da'eef al-Jami' (5710): "Fabricated (Mawdu')."

Al-Mubarakfuri said in Tuhfat al-Ahwadhi (6/373): "Its chain is disconnected."

Ibn al-Qaisarani said in Tadhkirat al-Huffaz (341): "[Regarding] Muhammad ibn al-Hasan al-Hamdani, [he is] declared rejected in Hadith."

Ibn Hajar al-Asqalani said in Bulugh al-Maram (446): "Its chain is disconnected."

Ibn Rajab said in Al-Naseehah wa Al-Tatweer (2/413): "Its chain is disconnected."

Ibn al-Jawzi said in Al-Mawdu'at (3/277): "It is not authentic, and the one accused is Muhammad ibn al-Hasan."

Ibn Muflih said in Al-Adab Al-Shar'iyyah (1/340): "[In its chain] is Muhammad ibn al-Hussein ibn Abi Yazid al-Hamdani, and he is weak."

Al-Sughani said in Al-Mawdu'at (45): "Fabricated (Mawdu')."

Al-Dhahabi said in Mizan al-I'tidal (2/667): "[Regarding] Muhammad ibn al-Hasan ibn Abi Yazid - [he is] unreliable."

27- "But they cannot do so unless Allah wills. He [alone] is worthy to be feared and entitled to forgive." "Allah says: 'I am the One Who deserves to be feared, so no other god should be appointed alongside Me. Whoever avoids appointing another god alongside Me, I am the One Who should forgive him."

[Narrated on the authority of Anas ibn Malik, attributed to the Prophet ﷺ]

Sunan Ibn Majah (4299), Musnad Ahmad (12442).

Ibn al-Arabi said in Aridat al-Ahwadhi (6/386): "Weak (Da'eef)."

Al-Albani said in Da'eef Ibn Majah (4989): "Weak (Da'eef)."

Shu'ayb al-Arna'ut said in Takhrij al-Musnad li Shu'ayb (12442): "Its chain is weak (Isnaduhu Da'eef)."

28- "Put the pen on your ear, for that is more conducive to the scribe remembering."

[Narrated on the authority of Zaid ibn Thabit, attributed to the Prophet ﷺ]

Sunan al-Tirmidhi (2714), Al-Tabaqat Al-Kubra (2610), Al-Majrohin (2/109).

Al-Tirmidhi (Abu Isa) said in Sunan al-Tirmidhi (2714): "Its chain is weak (Isnaduhu Da'eef)."

Al-Dhahabi said in Tartib al-Mawdu'at (68): "It contains Anbasah ibn Abdul Rahman, who is considered abandoned."

Ibn Adi said in Al-Kamil fi al-Du'afa (6/463): "[Regarding] Anbasah ibn Abdul Rahman, [he is] denounced in hadith."

Ibn al-Jawzi said in Al-Mawdu'at (1/424): "It is not authentic (La Yashh)."

Al-Albani said in Al-Silsilah Adh-Dha'ifah (861): "Fabricated (Mawdu')."

29- "If you write, place your pen on your ear, for it will remind you."

[Narrated on the authority of Anas ibn Malik, attributed to the Prophet ﷺ]

Mu'jamuhu (913), Tarikh Dimashq (24/455).

Al-Suyuti said in Al-Jami' al-Saghir (830): "Weak (Da'eef)."

Al-Albani said in Da'eef al-Jami' (676): "Fabricated (Mawdu')."

Muhammad Jar Allah al-Sudani said in Al-Nawafih al-Atirah (38): "Weak (Da'eef)."

Ibn Adi said in Al-Kamil fi al-Du'afa (6/233): "Not preserved (Ghayr Mahfuz)."

30- “The Salam is before talking.” “Do not invite anyone to the food until the Salam is given.”

[Narrated on the authority of Jabir ibn Abdullah, attributed to the Prophet ﷺ]

Sunan al-Tirmidhi (2699), Al-Kamil fi Al-Du’fa’ (6/204), Tarikh Isfahan (2/39).

Al-Tirmidhi (Abu Isa) said in Sunan al-Tirmidhi (2699): “Rejected; we only know it through this route.”

Ibn al-Qayyim said in Zad al-Ma’ad (2/379): “Its chain is weak (Isnaduhu Da’eef).”

Abdul Haq al-Ishbili said in Al-Ahkam al-Wustah (4/214): “Its chain is weak (Isnaduhu Da’eef).”

Ibn Adi said in Al-Kamil fi al-Du’afa (7/424): “Unstable (Mudtarib).”

Al-Busiri said in Ittihaf al-Khayrat al-Maharah (4/281): “Its chain is weak (Isnaduhu Da’eef).”

Al-Dhahabi said in Talkhis al-Ilal al-Mutanahiya (252): “[Regarding] Anbasah ibn Abdul Rahman [he] is abandoned, and [in it] Muhammad ibn Zadhan is unreliable.”

Ibn al-Jawzi said in Al-Ilal al-Mutanahiya (2/720): “It is not authentic (La Yashh).”

Ibn al-Qaisarani said in Dhu Khayrat al-Hifaz (5/2607): “[Regarding] Muhammad ibn Zadhan, [he] is denounced in hadith; his narrations are not recorded.”

Al-Albani said in Da’eef al-Tirmidhi (2699): “Fabricated (Mawdu’).”

31- “When one of you writes something, then let him Yutarrib (smeared with dust to dry the ink) it, for that is more conducive to the need.”

[Narrated on the authority of Jabir ibn Abdullah, attributed to the Prophet ﷺ]

Sunan al-Tirmidhi (2713), Al-Kamil fi Al-Du'fa' (5/22).

Ibn al-Jawzi said in Al-Ilal al-Mutanahiya (1/91): "There is nothing authentic [in it] from the Messenger of Allah ﷺ.

Al-Tirmidhi (Abu Isa) said in Sunan al-Tirmidhi (2713): "Rejected (Munkar)."

Al-Ajlouni said in Kashf al-Khafa (1/100): "Rejected (Munkar)."

Ahmad ibn Hanbal said in Tarikh Dimashq (66/5): "Rejected (Munkar)."

Ibn al-Arabi said in Aridat al-Ahwadhi (5/365): "Weak (Da'eef)."

Al-Albani said in Hidayat al-Ruwat (4/318): "Weak (Da'eef)."

Salah al-Din al-Alai said in Al-Naqd al-Sahih li al-Alai (39): "Very weak (Da'eef Jiddan)."

Al-Zurqani said in Mukhtasar al-Maqsad (70): "Weak (Da'eef)."

Muhammad Jar Allah al-Sudani said in Al-Nawafih al-Atirah (38): "Weak (Da'eef)."

Similar hadiths was narrated by Abdullah ibn Abbas, Abu Darda, Abu Hurairah and Abdullah ibn Umar, all which have weak chains.

32- "He is not one of us who resembles other than us, no who resembles the Jews nor the Christians. For indeed greeting of the Jews is pointing the finger, and the greeting of the Christians is waving with the hand."

[Narrated on the authority of Amr ibn Shu'aib, on the authority of his father, on the authority of his grandfather, attributed to the Prophet ﷺ]

Sunan al-Tirmidhi (2695), Al-Mu'jam Al-Awsat (7380), Al-Musnad (1191), Al-Majrouhin (1/496), Al-Firdaws (5270).

Al-Tirmidhi (Abu Isa) said in Sunan al-Tirmidhi (2695): "Its chain is weak (Isnaduhu Da'eef)."

Ibn Taymiyyah said in Iqtida' al-Sirat al-Mustaqim (1/279): "There is weakness (Fihi Dha'f)."

Ibn Muflih said in Al-Adab Al-Shar'iyya (1/358): "Its chain is weak (Isnaduhu Da'eef)."

Ibn al-Jawzi said in Al-Ilal al-Mutanahiya (2/721): "[In it] Ibn Luhay'ah, a narrator whose hadith is considered weak."

Ibn al-Arabi said in Aridat al-Ahwadhi (5/358): "Weak and examples indicate that it is stopped."

Sadr al-Din al-Munawi said in Kashf al-Manahij wa al-Tanaqih (4/153): "Weak (Da'eef)."

Al-Albani said in Hidayat al-Ruwat (4572): "Its chain is weak (Isnaduhu Da'eef)."

Ibn Hajar al-Asqalani graded this hadith as sound (Hasan) in Hidayat al-Ruwat (4/315) and as weak (Da'eef) in Al-Futuhat al-Rabbaniyya (5/299), (5/300) and in Fath al-Bari (11/16).

It is mentioned in a authentic hadith that the Prophet ﷺ said: "Whoever imitates a people is one of them, [and in another wording]: He is not one of us who imitates other than us."

Sunan Abu Dawud (4031), Musnad Ahmad (5114). Their is a difference of opinion on its authenticity.

Ibn Taymiyyah said regarding this hadith in Majmu' al-Fatawa (25/331): "[It is] Sound (Jayyid)."

Al-Albani said in Sahih Abu Dawud (4031): "Sound and Authentic (Hasan Sahih)."

I thought I already had explained this hadith before, but In Shah Allah, we will explain this hadith in detail in "Sharah Farid Al'Ahadith" or in "Nur al-Qalb," Allah Knows Best.

33- "The person with the least punishment among the people of Paradise is a man who will have eighty thousand servants and seventy-two wives, and a tent made of pearl, chrysolite, and ruby, as wide as the distance that the eye can reach."

[Narrated on the authority of Abu Sa'id Al-Khudri, attributed to the Prophet ﷺ]

Sunan al-Tirmidhi (2562), Musnad Ahmad (11741).

Al-Tirmidhi (Abu Isa) said in Sunan al-Tirmidhi (2562): “Strange, and we do not know him except through the narration of Rashidin.”

Al-Iraqi said in Takhrij al-Ihya’ (5/309): “Discontinued from the beginning to the statement: ‘And upon them are crowns.’”

Shu’ayb al-Arna’oot said in Takhrij Sharh al-Sunnah (4381): “Its chain is weak (Isnaduhu Da’eef).”

Al-Baghawi said in Sharh al-Sunnah (7/542): “Strange (Gharib).”

Sadr al-Din al-Munawi said in Kashf al-Manahij wal-Tanqih (5/74): “[In it] Rashidin, weak in memorization.”

Al-Munawi said in Kashf al-Manahij wal-Tanqih (5/74): “[In it] Rashidin, weak in memorization.”

Al-Albani said in Da’eef at-Targhib (2187): “Weak (Da’eef).”

Ibn Taymiyya said: “…Because women are more numerous than men, as it has been affirmed that they constitute the majority of the inhabitants of Hell. For each man from the people of Paradise, it has been affirmed that he will have two wives from among human beings, apart from the virgins of paradise (al-hoor al-‘ayn). This is because the population of women in Paradise is greater than that of men, and likewise in Hell, the creation of women will be more numerous. The general wording does not permit it to be restricted to a minority of cases.” See: Majmu’ al-Fatawa (6/432).

Ibn al-Qayyim said: “And in the authentic (Sahih) hadiths, it is only mentioned, ‘That each of them will have two wives,’ and there is no addition beyond that in the authentic (Sahih) (narrations).” See: Hadiyy al-Arwah ila Bilad al-Afraah (1/504).

The Prophet ﷺ said in a longer authentic hadith in Sahih Muslim (188) while talking about a man who will be in Paradise: “Then he will enter his house and his two wives from the beautiful-eyed companions (al-hur al-ayn) will enter upon him, and they will say, ‘Praise be to Allah, Who has brought you to life for us and brought us to life for you.’ He will say, ‘No one has been given anything like what I have been given.’”

34- “Whoever revives a Sunnah of mine, which people then act upon, will have a reward equivalent to that of those who act upon it, without that detracting from their reward in the slightest. And whoever introduces an innovation (Bid’ah) that is acted upon, will have a burden of sins equivalent to that of those who act upon it, without that detracting from the burden of those who act upon it in the slightest.”

[Narrated on the authority of Amr ibn Awf Al-Muzani, on the authority of his father, on the authority of his grandfather, attributed to the Prophet ﷺ]

Sunan Ibn Majah (209), Sunan al-Tirmidhi (2677).

Ibn Adi said in Al-Kamil fi al-Du’afa (7/193): “[Regarding] Kathir ibn Abdullah al-Muzani, generally, what he narrates is not followed upon.”

Al-Mubarakfuri said in Tuhfat al-Ahwadhi (7/90): “Weak (Da’eef).”

Ibn al-Qaisarani said in Dhukirat al-Hifaz (4/2183): “[Regarding] Kthir ibn Abdullah, he is weak.”

Al-Albani said in Da’eef al-Targhib (42): “Very Weak (Da’eef Jiddan).”

The Prophet ﷺ said in a authentic (Sahih) hadith: “A soul should not be unlawfully killed except that upon the son of Adam is a share of its blood, because he was the first to establish the practice of killing.” See: Sahih al-Bukhari (3335).

The Prophet ﷺ also said in a authentic (Sahih) hadith: “Whoever invites to guidance will have a reward like the rewards of those who follow him, without their rewards being diminished in any way. And whoever invites to misguidance will bear the sin equivalent to the sins of those who follow him, without their sins being diminished in any way.” See: Sahih Muslim (2674).

Meaning, for example if one advises another person that he should offer tahajjud and make dua, every time he does pray tahajjud, the person who told him will be rewarded for it as he was the one who told him about it. Similarly, if one tells his friend to listen to a song, every time he will listen to that song, the one who told him will get a sin for it, unless if he repents and changes his ways and advises his friend to not listen. This hadith is very important and filled with wisdom, a hadith that motivates many including myself. It is beautiful that one can tell someone a Sunnah

and if they follow it, you will be rewarded! Indeed Allah Has made it so easier for sinners like us to get rewarded! In Shah Allah, I will write about this and explain it more in "Sharah Farid Al'Ahadith."

35- "He who slept after Asr and lost his mind has no one to blame but himself."

[Narrated on the authority of Aisha, attributed to the Prophet ﷺ]

Musnad Abu Ya'la (4918), Al-Majrouhin (1/319), Al-Kamil fi Al-Du'fa' (6/395).

Al-Dhahabi said in Tertib al-Mawdu'at (239): "In it, Khalid ibn al-Qasim is accused."

Al-Haithami said in Majma al-Zawaid (5/119): "[Regarding] Amr ibn al-Hasan, he is halted and considered unreliable."

Ibn al-Jawzi said in Al-Mawdu'at (3/252): "Not valid (La Yusahh)."

Al-Busiri said in Ithaf al-Khayrat al-Maharah (4/451): "Its chain is weak (Isnaduhu Da'eef)."

Al-Shawkani said in Al-Fawaid al-Mujmu'ah (216): "In its chain, there is a liar."

Al-Albani said in Da'eef al-Jami' (5861): "Weak (Da'eef)."

It was also narrated by Abdullah ibn Amr, Shu'aib ibn Muhammad, and also Abdullah ibn Abbas, all of them are also weak (Da'eef). It was narrated by Muhammad ibn Muslim ibn Shihab al-Zuhri, but it is also disconnected (Mursal). See: Al-Mushaykhah (719) and also the hadith below with the number: (#36).

Shu'ayb al-Arna'ut said in Takhrij al-Awasim wa al-Qawasim (4/311): "This is not established in any reliable text that can be relied upon."

36- "He who slept after Asr and lost his mind has no one to blame but himself."

[Narrated on the authority of Shu'aib ibn Muhammad, attributed to the Prophet ﷺ]

Ibn al-Jawzi said in Al-Mawdu'at (3/253): "[Regarding] Ibn Luhay'a, he is unreliable in hadith."

Ibn al-Qaisarani said in Dhukirat al-Hifaz (4/2421): "[Regarding] Ibn Luhay'a, he is weak, and his narrations from Mukhallal are considered disconnected."

Ibn Adi said in Al-Kamil fi al-Du'afa' (8/133): "[Regarding] Mansur ibn Ammar, he is known for fabricating hadith, and Ibn Luhay'a is lenient."

37- "Whoever is good at speaking Arabic should not speak Persian, for he inherits hypocrisy."

[Narrated on the authority of Abdullah ibn Umar, attributed to the Prophet ﷺ]

Al-Mustadrak ala al-Sahihayn (7001).

Ibn Kathir said in Musnad al-Farooq (2/494): "Fabricated and false. The correct attribution is to the saying of Umar."

Al-Albani said in Da'eef al-Jami' (5357): "Fabricated (Mawdu')."

This hadith is not authentic as it goes against the following authentic (Sahih) hadith: Narrated Abu Huraira that Al-Hasan ibn Ali took a date from the charity (Sadaqah) and put it in his mouth. The Prophet ﷺ then said in Persian, "Khakh, Khakh!" Don't you know that we do not eat charity?" See: Sahih al-Bukhari (3072).

"Khakh, Khakh" can mean in this context a act of disapproval, Allah Knows Best.

38- "Chickens are the sheep of the poor of my nation, and Jummah is their Hajj."

[Narrated on the authority of Abdullah ibn Umar, attributed to the Prophet ﷺ]

Al-Majrouhin (3/90), Al-Mawdoo'at (3/8).

Ibn al-Qayyim said in Al-Manar al-Munif (86): "Not authentic (Laysa Bsahih)."

Al-Dhahabi said in Mizan al-'tidal (4/301): "False (Batil)."

Ibn Hibban said in Al-Majruhin (2/438): "Fabricated, with no authentic basis (Mawdu' la asl lahu)."

Al-Daraqutni said in Ta'liqat ala al-Majruhin (276): "Fabricated (Mawdu')."

Ibn al-Qaisarani said in Ma'rifat al-Tadhkira (262): "It contains Hisham ibn Ubaydullah al-Razi, who is considered unreliable in Hadith."

Al-Albani said in Al-Silsilah al-Da'ifah (192): "Fabricated (Mawdu')."

Al-Qawuqji said in Al-Lu'lu' Al-Marsu' (80): "Not authentic (Laysa bi-Sahih)."

Muhammad Jar Allah al-Su'aidi said in Al-Nawafih al-Atrah (142): "Weak (Da'eef)."

39- "Whoever gets married before performing Hajj has begun (his life) in sin."

[Narrated on the authority of Abu Hurairah, attributed to the Prophet ﷺ]

Al-Kamil fi Al-Du'fa' (1/364), Al-Mawdoo'at (2/213).

Ibn al-Jawzi said in Al-Mawdu'at li-Ibn al-Jawzi (2/586): "Not authentic (La Yushah)."

Ibn al-Qaisarani said in Dhu Khayrat al-Hifaz (4/2244): "[In it] are Ayub and his son Muhammad, both weak narrators."

Al-Suyuti said in Al-Lala' al-Masnu'ah (2/120): "[In it] is Ahmad ibn Jamhur is accused of lying."

Al-Albani said in Al-Silsilah al-Da'ifah (222): "Fabricated (Mawdu')."

Al-Dhahabi said in Tartiib al-Mawdu'at (185): "Its chain is enveloped in darkness with an accused individual."

40- "Whoever visits the grave of his parents every Jummah, and recites at them or in their presence (Yasin), he will be forgiven according to the number of each verse or letter."

[Narrated on the authority of Abu Bakr Al-Siddiq, attributed to the Prophet ﷺ]

Al-Kamil fi Al-Du'fa' (5/151), Al-Mawdoo'at (3/239), Tarikh Isfahan (2/323).

Al-Albani said in Da'eef al-Jami' (5606): "Fabricated (Mawdu')."

Ibn al-Qaisarani said in Dhu Khayrat al-Hifaz (4/2289): "Invalid (Batil)."

Al-Suyuti said in Al-Jami' al-Saghir (8698): "Weak (Da'eef)."

Muhammad Jar Allah al-Su'aidi said in Al-Nawafih al-Atrah (382): "Weak (Da'eef)."

Ibn Adi said in Al-Ajwibah al-Mardiyyah (1/171): "This chain is invalid, with no authentic basis."

Narrated Abu Huraira in a authentic hadith: The Messenger of Allah ﷺ said: "I sought permission from my Lord to seek forgiveness for my mother, but He did not grant it. I sought permission to visit her grave, and He permitted me." See: Sahih Muslim (976).

One can recite the following supplication when visiting the graveyard: "Peace be upon you, O inhabitants of the abodes, among the believers and Muslims. Indeed, we, by the will of Allah, shall join you soon. I ask Allah for well-being for us and for you (As-salamu alaykum Ahl ad-diyar min al-mu'minin wal-muslimin. Wa inna in sha' Allah lalahiqun. As'alullah lana wa lakum al-afiyah)." See: Sahih Muslim (975).

The Prophet ﷺ also said: "When a person dies, his deeds come to an end except for three: ongoing charity, beneficial knowledge, or a righteous child who prays for him." See: Sahih Muslim (1631).

"Ongoing charity," meaning for example, a library or a water well for the people in need. "Beneficial knowledge," an example of this would be posting beneficial posts or writing articles or books that have be benefit like Qur'an videos or hadith, etc.

There is a difference of opinion whether or not the reward of one reading the Qur'an reaches the dead or not, we will explain this in "Nur al-Qalb" later, In Shah Allah.

41- “Whoever plays chess (ash-shatranj) is cursed.”

[Attributed to the Prophet ﷺ]

Al-Zurqani said in Mukhtasar al-Maqasid (1075): “Not authentic (La Yushah).”

Al-Shawkani said in Al-Fawa’id Al-Majmu’ah (207): “Not authentic (La Yusahh).”

Mulla Ali Qari said in Al-Asrar Al-Marfua (343): “It is said to have no basis, or its basis is fabricated (Qeela la Asl lahu aw bi-Aslihi Mawdu’).”

Al-Nawawi said in Al-Manthurat li Al-Nawawi (294): “Not authentic (Ghayr Sahih).”

Ibn al-Arabi said in Aridat al-Ahwadhi (6/35): “Weak (Da’eef).”

There is a difference of opinion on the ruling on playing chess, Allah Knows Best.

42- “Three people will not smell the scent of Paradise: 1-a man who claimed to belong to someone other than his father, 2-a man who lied about me (i.e. Prophet ﷺ), and 3-a man who lied to his own eyes.”

[Narrated on the authority of Abu Hurairah, attributed to the Prophet ﷺ]

Musnad al-Bazzar (7792), Al-Kamil fi Al-Du’fa’ (4/75).

Al-Albani said in Da’eef Al-Jami’ (2599): “Very weak (Da’eef Jiddan).”

Ibn Al-Qaysarani said in Dhukhairat Al-Hifaz (2/1187): “[In it is] Ibn Abdullah Al-Sameen, and he is weak.”

It was also narrated by Saeed ibn Al-Musayyab, with a weak chain.

It was narrated by Salamah who said in a authentic hadith: “I heard the Prophet ﷺ saying, ‘Whoever attributes to me what I have not said, then let him take his seat in the Hellfire.’” See: Sahih al-Bukhari (109).

The Prophet ﷺ also said in a authentic hadith: “Whoever claims to belong to someone other than his father knowingly, while he knows that he is not

his father, Paradise is forbidden for him." See: Sahih al-Bukhari (6766, 6767).

And in another hadith: "Among the worst types of liars is someone who claims to have seen with his own eyes what he has not seen." See: Sahih al-Bukhari (7043).

He ﷺ also said: "He who claims to belong to someone other than his father is of the worst type of liar, and the worst type of liar is one who claims to have seen what he has not seen in his sleep and he who deliberately tells a lie against Allah."

Shu'ayb Al-Arna'ut said regarding this hadith in Takhrij Al-Musnad li Shu'ayb (5998): "Its chain is authentic based on the conditions of Muslim (Isnaduhu Sahih ala Shart Muslim)."

43- "Bury your dead among righteous people, for the dead are harmed by an evil neighbor just as the living is harmed by an evil neighbor."

[Narrated on the authority of Abu Hurairah, attributed to the Prophet ﷺ]

Al-Majrouhin (1/327), Hilyat Al-Awliya' (6/354), Al-Mawdoo'at (3/237).

Abu Nu'aim said in Hilyat Al-Awliya' (6/390): "Strange (Gharib) from the hadith of Malik."

Al-Albani said in Da'eef al-Jami' (263): "Fabricated (Mawdu')."

Al-Dhahabi said in Tartib al-Mawdu'at (306): "[In it is] Sulaiman ibn Isa who is a liar."

Al-Zurqani said in Mukhtasar Al-Maqaasid (43): "Weak. And it is said: Fabricated (Da'eef. Wa qeela: Mawdu')."

Al-Qawuqji said in Al-Lu'lu' al-Mursu' (34): "In its chain, there is someone accused of fabrication and lying."

Al-Suyuti said in Al-Jami' Al-Saghir (317): "Weak (Da'eef)."

Al-Sakhawi said in Al-Maqsad Al-Hasanah (51): "[In it] There is Sulaiman, considered abandoned, rather accused of lying and fabrication."

Ibn Al-Jawzi said in Al-Mawdu'at (3/552): "Not authentic (La Yusahh)."

It was also narrated by Abdullah ibn Masoud, but its chain is weak as Al-Suyuti said in Sharh Al-Sudur (148).

A similar hadith with different wording was also narrated Ali ibn Abi Talib, Ibn al-Qattan said (regarding the hadith of Ali) in Al-Wahm wa Al-Iyham (3/424): "[It is] Weak (Da'eef)."

44- "Carrying a stick is a sign of a believer and the Sunnah of the Prophets."

[Narrated on the authority of Anas ibn Malik, attributed to the Prophet ﷺ]

Musnad Al-Firdaws (2750).

Al-Albani said in Da'eef al-Jami' (2741): "Fabricated (Mawdu')."

Muhammad Jarullah al-Sa'di said in Al-Nawafih Al-Atirah (127): "Weak (Da'eef)."

Al-Qawuqji said in Al-Lu'lu' al-Mursu' (67): "He does not have a clear origin."

Al-San'ani said in Tanwir Sharh al-Jam' al-Saghir (5/382): "In its chain, there is Yahya ibn Hashim al-Ghasani. Al-Dhahabi said in Al-Du'afa: They said he used to fabricate hadiths."

45- "The Prophet ﷺ sat on a silk chair [in another version] silk pillow."

[Allah Knows Best]

Al-Zilai'i said in Nusb al-Rayah (4/227): "Very strange (Ghareeb Jiddan)."

Ibn Hajar al-Asqalani said in Al-Duraya Takhrij Ahadith al-Hidayah (2/221): "I did not find it."

Al-Albani said in Al-Silsilah Adh-Dha'ifah (552): "It has no authentic basis (La Asl Lahu)."

46- "The wise statement is the lost property of the believer, so wherever he finds it, then he is more worthy of it."

[Narrated on the authority of Abu Hurairah, attributed to the Prophet ﷺ]

Sunan al-Tirmidhi (2687), Sunan Ibn Majah (4169).

Al-Albani said in Da'eef Ibn Majah (4966): "Very weak (Da'eef Jiddan)."

Al-Aqili said in Tahdhib al-Tahdhib (1/151): "Denounced (Munkar)."

Ibn al-Arabi said in Aridat al-Ahwadhi (5/347): "Weak (Da'eef)."

Ibn Muflih said in Al-Adab Al-Shar'iyyah (2/112): "Its chain is weak (Isnaduhu Da'eef)."

Ibn al-Jawzi said in Al-Ilal al-Mutanahiya (1/96): "It is not valid."

A similar hadith was narrated by Zaid ibn Aslam, Ali ibn Abi Talib and Abu Saeed Al-Khudri, all which have weak chains.

47- "The heart of the son of Adam has an inclination towards every desirable thing, so whoever follows all of those inclinations, Allah will not care which one will cause his doom. And whoever relies upon Allah, Allah will protect him from the pain of scattered inclinations."

[Narrated on the authority of Amr ibn Aas, attributed to the Prophet ﷺ]

Sunan Ibn Majah (4166).

Al-Dhahabi said in Mizan al-I'tidal (2/294): "Denounced (Munkar)."

Al-Albani said in Da'eef al-Jami' (1909): "Weak (Da'eef)."

Al-San'ani said in Tanwir Sharh al-Jami' al-Saghir (4/33): "Weak (Da'eef)."

Ibn Muflih said in Al-Adab Al-Shar'iyyah (3/263): "[In it is] Ibn Ruzayq al-Attar, and al-Kawsaj narrated from him independently, and the rest of its narrators are good."

I did not find a hadith like this, but in a way, this is similar to the Prophet ﷺ's saying: "If the son of Adam had a valley of gold, he would desire to have two. Nothing can fill his mouth except the dust (of the grave). Allah turns to him who turns in repentance." See: Sahih al-Bukhari (6439).

48- “There is no rich man or poor man but he will wish on the Day of Resurrection that he had been given the bare minimum of provision.”

[Narrated on the authority of Anas ibn Malik, attributed to the Prophet ﷺ]

Sunan Ibn Majah (4140), Musnad Ahmad (12163).

Shu’ayb al-Arna’ut said in Takhrij al-Musnad li Shu’ayb (12163): “Its chain is very weak (Isnaduhu Da’eef Jiddan).”

Al-Suyuti said in Al-Jami’ Al-Saghir (8013): “Weak (Da’eef).”

Ibn al-Qaysarani said in Dhuakhirat al-Hifazh (4/2117): “[In it] Nafi ibn al-Harith is considered unreliable.”

Ibn al-Jawzi said in Al-Ilal al-Mutanahiya (2/919): “It is not valid.”

Al-Shawkani said in Al-Fawa’id Al-Majmu’ah (235): “In its chain, there is a narrator who is considered unreliable.”

Al-Albani said in Da’eef Ibn Majah (4959): “Very weak (Da’eef Jiddan).”

It was narrated in a authentic (Sahih) hadith that Umar said: “The Messenger of Allah ﷺ took me by the shoulder and said, ‘Be in this world as if you were a stranger or a traveler.’ Ibn Umar used to say, ‘When evening comes, do not expect (to live until) morning, and when morning comes, do not expect (to live until) evening. Take from your health for your illness and from your life for your death.’” See: Sahih al-Bukhari (6416).

49- “Allah Has made the fishing of the sea smart for you.”

[Narrated on the authority of Hudhayfah ibn Al-Yaman and Isma ibn Malik Al-Khatmi, attributed to the Prophet ﷺ]

Al-Kabir (17/186), Al-Kubra (9/252), Al-Kamil (6/15).

Muhammad ibn Abd al-Hadi said in Tanqih al-Tahqiq (4/669): “Its chain is weak (Isnaduhu Da’eef).”

Al-Bayhaqi said in Al-Sunan al-Kubra (9/252): “Its chain is not strong (Isnaduhu Ghayr Qawi).”

Al-Albani said [regarding the hadith of Isma] in Da'eef al-Jami' (1609): "Weak (Da'eef)."

Ibn al-Qaysarani said [regarding the hadith of Isma] in Dhuakhirat al-Hifazh (1/581): "[In it] Al-Fadl ibn Mukhtar is not followed upon."

It is mentioned in a authentic (Sahih) hadith that Abu Hurairah said: The Messenger of Allah ﷺ said: "The hunting of the sea is permissible for you, and its food is lawful for you." He (the narrator) said: 'Its food means what is found dead.'"

Tafsir al-Tabari (12729), Sunan al-Daraqutni (4/270).

Ahmad Shakir said [regarding this hadith] in Umdat al-Tafsir (1/737): "Its chain is authentic (Isnaduhu Sahih)."

It is mentioned in another authentic (Sahih) hadith narrated by Ikrimah that Ibn Abbas commented on the verse "And its food as provision for you" (Qur'an 5:96), saying: '"His food' refers to his dead (i.e. lifeless) creatures."

Shu'ayb al-Arna'ut said [regarding this hadith] in Takhrij Sharh al-Sunnah (11/249): "Its chain is authentic (Isnaduhu Sahih)."

50- "There is no rich man or poor man but he will wish on the Day of Resurrection that he had been given the bare minimum of provision."

[Narrated on the authority of Anas ibn Malik, attributed to the Prophet ﷺ]

Sunan Ibn Majah (4140), Musnad Ahmad (12163), Al-Musnad (1233), Al-Majrouhin (2/312).

Al-Albani said in Da'eef Ibn Majah (4959): "Very weak (Da'eef Jiddan)."

Al-Shawkani said in Al-Fawa'id Al-Majmu'ah (235): "Its chain of transmission is abandoned."

Al-Suyuti said in Al-Jami' Al-Saghir (8013): "Weak (Da'eef)."

Shu'ayb al-Arna'ut said in Takhrij al-Musnad li Shu'ayb (12163): "Its chain is very weak (Isnaduhu Da'eef Jiddan)."

Ibn al-Jawzi said in Al-Ilal al-Mutanahiya (2/919): “It is not valid.”

51- “O Allah, cause me to live poor and cause me to die poor, and gather me among the poor (on the Day of Resurrection) (Allahumma ahyini miskeenan wa amitni miskeenan waahshurni fee zumrati al-masakeen).’”

[Narrated on the authority of Abu Sa’eed Al-Khudri and Anas ibn Malik, attributed to the Prophet ﷺ]

Sunan al-Tirmidhi (2352), Sunan Ibn Majah (4126), As-Sunan al-Kubra (13530), Al-Mawdoo’at (3/142), Al-Mustadrak ala al-Sahihayn (7911).

Ibn Taymiyyah said in Majmu’ al-Fatawa (18/382): “Weak, not established (Dha’ifun laa yathbutu).”

Salah al-Din al-Ali said in Al-Naqd al-Sahih li al-Alai (45): “Weak (Da’eef).”

Ibn Kathir said in Al-Bidaya wa’l-Nihaya (6/52): “In it is Yazid ibn Sinan Abu Farwah al-Rahawi, and he is weak.”

Ibn Rajab said in Ikhtiyar al-Awla (112): “In its chain, there is weakness.”

Ibn al-Wazeer al-Yamani said in Al-Awasim wa al-Qawasim (8/194): “Weak according to many scholars of Hadith.”

Al-Sakhawi said in Al-Maqasid al-Hasanah (111): “[In it] Yazid ibn Sinan is weak.”

Shu’ayb al-Arna’ut said in Takhrij al-Awasim wa al-Qawasim (8/193): “Weak (Da’eef).”

Ibn al-Malqan said in Ma Tamas Ilayhi al-Hajah (253): “[In it] Yazid’s weakness is mentioned by Ahmad.”

Ibn al-Jawzi said in Al-Mawdu’at (3/381): “It is not valid.”

Ibn al-Malqan said in Al-Badr al-Muneer (7/367): “Its chain is weak (Isnaduhu Da’eef).”

Al-Sakhawi said in Al-Maqasid al-Hasanah (111): “[In it] Al-Harith ibn al-Nu’man is mentioned. Al-Bukhari and others said: The hadith narrated by him is denounced.”

Ibn al-Qayyim said in Uddat al-Sabirin (1/267): “It is not suitable for citation with its chain.”

Al-Dimyati said in Al-Mutajir al-Rabih (327): “Its chain is defective, as mentioned in the introduction.”

The hadith of Tirmidhi was narrated by Anas, and the hadith of Ibn Majah was narrated by Abu Sa’eed, we have mentioned the scholars ruling on both hadiths above.

One can still recite the supplication, In Shah Allah as the meaning is good and it has evidence for it, but the hadiths have weak chains. There are many hadiths that talk about this, we have mentioned some below.

Narrated Abu Huraira: The Messenger of Allah ﷺ said: “O Allah, provide sustenance for the family of Muhammad (Allahumma arzuq aala Muhammadin qoota).” See: Sahih al-Bukhari (6460).

The Prophet ﷺ and his family lived a very simple life, choosing to distance themselves from worldly possessions and instead chose simple meals like dates. In his supplication, the Prophet ﷺ asked Allah for a simple and modest life for himself and his family, highlighting the preference for sufficiency over excessive worldly possessions.

The Prophet ﷺ didn’t have a lot of food, nor a fancy life style as we learn from his biography (Seerah). There are plenty of hadiths that show this as well.

The Prophet ﷺ said: “Indeed, the poor will enter Paradise five hundred years ahead of the wealthy.”

Al-Haythami Al-Makki said in Al-Zawajir An Iqtiraf al-Kaba’ir (2/241): “Authentic (Sahih).”

So, based on such hadiths, we say there is evidence for this supplication, just like the supplication for seeing the moon, In Shah Allah, we might explain this in “Nur al-Qalb,” Allah Knows Best.

Ibn al-Mulqin said in Al-Badr Al-Muneer (7/367): “Weak, but it has supporting evidence (Da’eef, Lakin Lahu Shahid).”

Al-Albani said in Hudaat al-Ruwaat (5/33): “There are two weak

narrators, but there are supporting evidences (Fihi Da'ifan wa Lahu Shawaahid)."

Al-Suyuti said in Al-Lawa'ih al-Masnua (2/325): "[It] Has supporting evidences."

Ibn Hajar Al-Asqalani said in Hidyyat al-Ruwaat (5/33): "Sound (Hasan)."

52- "Allah loves His believing slave who is poor, does not beg and has many children."

[Narrated on the authority of Imran ibn Husain, attributed to the Prophet ﷺ]

Sunan Ibn Majah (4121).

Al-Albani said in Al-Silsilah Adh-Dha'ifah (51): "Weak (Da'eef)."

Al-Sakhawi said in Al-Maqsad Al-Hasanah (155): "Weak (Da'eef)."

It is mentioned in a authentic (Sahih) hadith that the Prophet ﷺ said on the authority of Abu Hurairah: "When Allah, the Most High, bestows a blessing upon a servant, He loves to see the impact of that blessing on him. He dislikes poverty and despair, and He detests the one who begs persistently. Allah loves those who are modest, chaste, and content with little."

Shu'ab al-Iman (5791), Akhbar Isfahan (1/78), Tabaqat Al-Isbahanis (1/166).

Al-Suyuti said in Al-Jami' Al-Saghir (1662): "Sound (Hasan)."

Al-Albani said in Sahih Al-Jami' (1711): "Authentic (Sahih)."

Abd al-Ali Abd al-Hamid said in Shu'ab al-Iman (8/263): "Its chain is authentic (Isnaduhu Sahih)."

Al-Dhahabi said in Al-Muhadhab (3/206): "Its chain is sound (Isnaduhu Jayyid)."

53- "Allah, Exalted Be He, loves the devoted and faithful servant."

[Narrated on the authority of Abdullah ibn Umar, attributed to the

Prophet ﷺ]

Al-Mu'jam Al-Awsat (8934), Al-Kamil fi Al-Du'fa' (1/378), Shu'ab Al-Iman (1237).

Al-Albani said in Da'eef al-Jami (1704): "Weak (Da'eef)."

As-San'ani said in Tuhfat al-Mujeeb Sharh al-Jami' as-Sagheer (3/382): "Weak (Da'eef)."

Ibn al-Qaisaran said in Dhuheirat al-Hifaz (2/607): "[In it] Abu al-Rabi' is abandoned."

Ibn al-Jawzi said in Al-Illal al-Mutanahiya (2/589): "Not authentic (La Yusahh)."

Az-Zarkashi said in Al-Lalil Munthura (134): "[In it] Abu al-Rabi' is abandoned."

Muhammad ibn Muhammad al-Ghazi said in Itqan Ma Yusn al-Tajweed (1/148): "Weak (Da'eef)."

Al-Ajluni said in Kashf al-Khafa (1/291): "In it, there is weakness and it is abandoned."

As-Safarini al-Hanbali said in Sharh Kitab ash-Shihab (237): "Weak (Da'eef)."

Al-Albani said in Da'eef at-Targhib (1043): "Weak (Da'eef)."

Abu Hatim ar-Razi said in Ilal Ibn Abi Hatim (1877): "Rejected (Munkar)."

Similar hadiths were narrated by Ali ibn Abi Talib and also Abdullah ibn Abbas, but they both have weak chains.

It is mentioned in a authentic hadith that the Prophet ﷺ said: "A man's earning is never better than what he earns with his own hands, and whatever a man spends on himself, his family, his children, and his servant is considered charity (Sadaqah)."

This hadith shows the importance of earning through one's own efforts and hard work, and it also highlights the importance of spending on

oneself, family, and those who are dependent on him. This is also considered a very good act as well as charity.

Sunan Ibn Majah (2138), Musnad Ahmad (17190), see also: Sahih al-Bukhari (55).

Al-Albani said in Sahih Ibn Majah (1752): "Authentic (Sahih)."

54- "Marriage is part of my Sunnah, and whoever does not follow my Sunnah has nothing to do with me. Get married, for I will boast of your great numbers before the nations. Whoever has the means, let him get married, and whoever does not, then he should fast for it will diminish his desire."

[Narrated on the authority of Aishah, attributed to the Prophet ﷺ]

Sunan Ibn Majah (1846), Al-Firdaws (6920).

Al-Shawkani said in Nihayat al-Uqul (6/226): "In its chain is Isa ibn Maymun, and he is weak."

Ibn al-Malqan said in Al-Badr al-Muneer (7/425): "In it is Isa ibn Maymun, and he is weak."

Ibn Hajar al-Asqalani said in Al-Talkhis al-Habeer (3/1118): "In its chain is Isa ibn Maymun, and he is weak."

Al-Diya al-Maqdisi said in Al-Sunan wa al-Ahkam (5/92): "[In it] Isa ibn Maymun. Al-Bukhari said: Rejected hadith."

Al-Mubarakfuri said in Tuhfat al-Ahwadhi (3/532): "In its chain is Isa ibn Maymun, and he is weak."

We say that this hadith has weakness in it, but because there is so much evidence for this hadith, it can become sound (Hasan) as they all strengthen each other. Al-Albani said in Silsilat al-Ahadith al-Sahihah "I say, However, the hadith is authentic, as it has come separately in various narrations."

After looking at his research, we also agree with him. He explained this hadith in a lot of detail in Silsilat al-Ahadith al-Sahihah (5383) (5/497-500), may Allah reward him.

Its mentioned in another authentic (Sahih) hadith that the Prophet ﷺ said: "Whoever has the means (i.e. whoever can afford it), let him get married, and whoever does not, then he should fast for it will diminish his desire." See: Sahih al-Bukhari (1905).

55- "Whoever focuses all his concerns on one thing, the Hereafter, Allah will relieve him of worldly concerns, but whoever has disparate concerns scattered among a number of worldly issues, Allah will not care in which of its valleys he died."

[Narrated on the authority of Abdullah, attributed to the Prophet ﷺ]

Al-Du'fa' Al-Kabir (4/309), Musnad al-Bazzar (1638), Sunan Ibn Majah (4106).

Ibn al-Malqan said in Ma Tamas ilayhi al-Hajah (245): "[In it] Nuhshal is abandoned. [And in it] Adh-Dhahak; Ahmad and Ibn Ma'in considered him trustworthy, and his weakness is mentioned by Yahya al-Qattan."

Ibn al-Qaisarani said in Dhuheirat al-Hifaz (4/2257): "[In it] Nuhshal ibn Sa'id is abandoned."

Al-Albani said in Hidayat al-Ruwat (254): "In its chain is so-and-so and he is weak."

Ibn Adi said in Al-Kamil fi al-Du'afa (8/325): "[It is] Not preserved."

Ibn Muflih said in Al-Adab al-Shar'iyyah (2/52): "[In it] Nuhshal, a liar, is abandoned according to them."

Abu Hatim ar-Razi said in Ilal Ibn Abi Hatim (1859): "This hadith is rejected, and Nuhshal ibn Sa'id is abandoned in hadith."

I said: "[In it] Nahshal ibn Sa'id ibn Wardan is considered weak by Abu Hatim Al-Razi, Al-Daraqutni and others, and as abandoned by Al-Nasa'i, Ibn Hajar and others."

56- "One Hour of Contemplation is better than Sixty years of Worship."

[Narrated on the authority of Abu Hurairah, attributed to the Prophet ﷺ]

Al-Mawdoo'at (3/144) Al-Azmah (43).

Al-Iraqi said in Takhrij al-Ihya (5/161): “Its chain is weak, with the wording: ‘Eighty years,’ and its chain is very weak.”

As-Safarini al-Hanbali said in Sharh Thalathiyat al-Musnad (1/557): “Its chain is weak and also fabricated.”

Ibn al-Jawzi said in Al-Mawdu’at li Ibn al-Jawzi (3/386): “It is not authentic, and in the chain are two liars.”

Al-Albani said in Da’eef al-Jami (3988): “Fabricated (Mawdu’).”

Al-Busiri said in Ithaf al-Khayrah al-Mahrah (5/40): “Its chain is weak (Isnaduhu Da’eef).”

Al-Suyuti said in Al-Jami’ al-Saghir (6147): “Weak (Da’eef).”

Its mentioned in a authentic hadith that Ibn Abbas said: “Do not curse the companions of Muhammad. The standing of any one of them for a moment - meaning with the Prophet ﷺ - is better than the deeds of any one of you for forty years.” [In another narration by Wakee]: “It is better than the worship of any one of you throughout his life.”

Al-Sunnah (1006), Sunan Ibn Majah (162), Musannaf Ibn Abi Shaybah (33082).

Shuayb al-Arna’out said [regarding this hadith] in Takhrij Sharh al-Tahawiyyah (693): “Its chain is authentic (Isnaduhu Sahih).”

Al-Albani said [regarding this hadith] in Sharh al-Tahawiyyah (469): “Authentic (Sahih).”

57- “Whoever recites Surah Al-Waqi’ah every night, poverty will never afflict him.”

[Narrated on the authority of Abdullah ibn Masoud, attributed to the Prophet ﷺ]

Musnad al-Harith (721), Shu’ab Al-Iman (2269), Amal Al-Yawm wal-Laylah (680).

I said in Nur al-Qalb (1/112-116): “There is nothing wrong in reciting al-Waqiah before sleeping as there are hadiths that say to recite it at night. These hadiths are weak, but in the virtues of deeds such hadiths can be

acted upon."

Al-Iraqi said in Takhrij al-Ihya (1/450): "Its chain is weak (Isnaduhu Da'eef)."

Al-Suyuti said in Al-Jami' al-Saghir (8923): "Weak (Da'eef)."

Ibn Hajar al-Asqalani said in Nata'ij al-Afkar (3/262): "Strange (Gharib)."

Al-Albani said in Da'eef al-Jami (5773): "Weak (Da'eef)."

Ibn Uthaymeen said in Fatawa Noor ala al-Darb (2/578): "Weak (Da'eef)."

Ahmad ibn Hanbal said in Al-Muntaq min al-Ilal (95): "Disapproved (Munkar)."

A similar hadith was narrated by Abdullah ibn Abbas and Anas ibn Malik, both have weak chains.

58- "Whoever sins while laughing will enter Hell while crying."

[Narrated on the authority of Abdullah ibn Abbas, attributed to the Prophet ﷺ]

Hilyat al-Awliya (4/96), Al-Firdaws (5810), Al-Hilyah (6/185).

Al-Albani said in Al-Silsilah Al-Da'ifah (17): "Fabricated (Mawdu')."

Mohammed Jar Allah al-Suday in Al-Nawafih Al-Atirah (354): "Weak (Da'eef)."

Al-San'ani said in Al-Tanwir Sharh al-Jami' al-Saghir (10/73): "[In it is] Amr ibn Ayyub. Al-Dhahabi said about him in the weak narrators and Ibn Hibban criticized him."

59- "All people are dead except the knowledgeable, and all the knowledgeable are perished except the doers, and all the doers are drowned except the sincere, and the sincere are in great danger."

[Attributed to the Prophet ﷺ]

Iqtidaa' al-Ilm al-Amal (29).

Al-Albani said in Iqtida' al-Ilm (22): "Fabricated (Mawdu')."

Al-Sughani said in Al-Mawdu'at li al-Sughani (38): "Fabricated (Mawdu')."

Shu'ayb al-Arna'ut said in Takhrij Minhaj al-Qasidin (250): "Fabricated (Mawdu')."

60- "There is no backbite for a evildoer."

[Narrated on the authority of Muawiyah ibn Haidah Al-Qushayri, attributed to the Prophet ﷺ]

Al-Kamil fi Al-Du'fa' (2/173), Shu'ab Al-Iman (9665), Al-Mu'jam al-Kabir (1011).

Ibn Adi said in Al-Kamil fi al-Du'afa (2/432): "There is a defect in it due to Jarud ibn Yazid, and it is in the category of weakness."

Al-Daraqutni said in Ta'liqat ala al-Majruhin (68): "It was narrated by a sheikh known as Alaa ibm Bishr, who was accused of theft. He narrated it from Sufyan ibn Uyaynah from Buhz, and Ibn Uyaynah did not hear anything from Buhz."

Al-Hakim said in Shu'ab al-Iman (7/3165): "Not authentic."

Ibn al-Qaisarani said in Dhuhiyat al-Hifaz (4/2033): "Regarding Alaa ibn Bishr, I don't know him to have complete reliability in five hadiths, and his narrations are not consecutive."

Al-Suyuti said in Al-Jami' al-Saghir (7631): "Weak (Da'eef)."

Muhammad Jarallah Al-Sudayri said in Al-Nawafih Al-Atirah (291): "Weak (Da'eef)."

Al-Albani said in Da'eef al-Jami' (4918): "Weak (Da'eef)."

There are some hadiths that talk about this as well, see: Sahih al-Bukhari (6032, 6054) and Sahih Muslim (2591).

61- "Have mercy on the honorable people who have been humiliated, the rich people who have become poor, and a scholar who is among ignorant people."

[Narrated on the authority of Anas ibn Malik, attributed to the Prophet ﷺ]

Al-Majrouhin (2/334), Al-Mawdoo'at (1/236).

Muhammad Jarullah al-Sudani said in al-Nawafih al-Atirah (41): "Weak (Da'eef)."

Al-Shawkani said in al-Fawaid al-Majmu'ah (278): "Fabricated (Mawdu')."

Muhammad ibn Muhammad al-Ghazzi said in Itqan Ma Yusin (1/72): "All its chains are weak (Asaniduhu Kulluha Da'eefah)."

Ibn al-Jawzi said in al-Mawdu'at li Ibn al-Jawzi (1/387): "Fabricated (Mawdu')."

Al-Ajlouni said in Kashf al-Khafa (1/125): "Rejected (Munkar)."

Al-Zurqani said in Mukhtasar al-Maqsad (85): "Fabricated, as Ibn al-Jawzi stated."

Ibn al-Qaysarani said in Tadhkirat al-Huffaz (54): "It is reported through two chains, the first of which includes a liar, and the second involves a narrator with a discontinued tradition."

It was also narrated by Abdullah ibn Abbas and Abu Hurairah, both of which are Fabricated (Mawdu').

Its mentioned in a authentic (Sahih) hadith that the Prophet ﷺ said: "Those who show mercy will be shown mercy by the Merciful, Blessed and Exalted. Show mercy to those on the earth, and the One in the heavens will show mercy to you."

Sunan Abu Dawud (4941), Musnad Ahmad (6494), Sunan at-Tirmidhi (1924).

Al-Iraqi said [regarding this hadith] in al-Arba'un al-Ashariya: (125) "Authentic (Sahih)."

Ibn Hajar al-Asqalani said [regarding this hadith] in al-Imta li Ibn Hajar: (1/62): "Sound (Hasan)."

Al-Albani said [regarding this hadith] in Sahih al-Jami: (3522): "Authentic (Sahih)."

Al-Sakhawi said [regarding this hadith] in al-Buldanayat: (47): "Sound, rather, authenticated by more than one scholar."

Muhammad Jarullah al-Sudani said [regarding this hadith] in al-Nawafih al-Atirah (151): "Authentic (Sahih)."

62- "The Substitutes in this Ummah are thirty like Ibrahim the Friend of the Merciful (Allah). Every time one of them dies, Allah substitutes another one in his place."

[Narrated on the authority of Ubadah ibn al-Samit, attributed to the Prophet ﷺ]

Musnad Ahmad (22803), Musnad Al-Shashi (1314), Tarikh Isfahan (1/220).

Ibn Kathir said in Jami' al-Masanid wa al-Sunan (5772): "In it, there is a severe disapproval (Fihi Nukarah Jadah)."

Shu'ayb al-Arna'out said in Takhrij al-Musnad (22751): "Rejected (Munkar)."

Al-Albani said in Al-Silsilah al-Da'ifah (936): "Rejected (Munkar)."

It is mentioned in a authentic (Sahih) hadith that the Prophet ﷺ said: "Indeed, Allah sends at the head of every century someone who renews the religion for this community (Ummah)."

Al-Albani said [regarding this hadith] in Hidayat al-Ruwat (238): "Authentic (Sahih)."

Muhammad ibn Muhammad al-Ghazi said [regarding this hadith] in Itqan Ma Yuhssin (1/145): "Its chain is authentic (Isnaduhu Sahih)."

Shu'ayb al-Arna'out said [regarding this hadith] in Takhrij Sunan Abi Dawood (4291): "Its chain is authentic (Isnaduhu Sahih)."

63- "Love of the world is the root of every sin."

[Narrated on the authority of Al-Hassan Al-Basri, attributed to the

Prophet ﷺ]

Shu'ab al-Iman (10501), Ibn Abi al-Dunya's Zuhd (9).

Al-Sughani said in Al-Mawdu'at (37): "Fabricated (Mawdu')."

Ibn Taymiyyah said in Al-Fatawa al-Kubra (5/88): "It is known from Jundub ibn Abdullah al-Bajali. However, when it comes to being attributed to the Prophet ﷺ, there is no known chain."

Al-Zarkashi said in Al-Lalil al-Munthurah (122): "There is no authentic basis for it from the hadith of the Prophet ﷺ except for the omitted hadith of Al-Hasan al-Basri."

Al-Safarini al-Hanbali said in Al-Qawl al-Ali (88): "Weak (Da'eef)."

Al-Albani said in Al-Silsilah al-Da'ifah (1226): "Fabricated (Mawdu')."

Al-Iraqi said in Takhrij al-Ihya (3/249): "[It has a] Broken chain."

Al-Suyuti said in Al-Jami' al-Saghir (3646): "[It has a] Broken chain."

Ibn Uthaymeen said in Sharh al-Nuzhah (55): "It is well-known, but there is no authentic basis for it."

Ibn Uthaymeen said in Fatawa Nur ala al-Darb (2/538): "Fabricated, not authentic (Mawdu', laysa bi Sahih)."

It is mentioned in a authentic (Sahih) hadith on the authority of Zaid ibn Thabit that the Prophet ﷺ said: "Whoever makes the Hereafter his concern, Allah gathers his affairs for him, places contentment in his heart, and the world comes to him submissive. And whoever makes the world his concern, Allah disunites his affairs, places poverty between his eyes, and he only gets from the world what Allah has written for him."
Al-Dumyati said [regarding this hadith] in Al-Mutajir Al-Rabih (334): "Its chain is authentic (Isnaduhu Sahih)."

Al-Albani said [regarding this hadith] in Sahih al-Jami' (6516): "Authentic (Sahih)."

64- "Allah does not love the loud and coarse nor the one who shouts in the markets."

[Narrated on the authority of Jabir ibn Abdullah, attributed to the Prophet ﷺ]

Al-Adab Al-Mufrad (310), Al-Samt (337), Al-Kamil fi al-Du'afa (6/17).

Al-Iraqi said in Takhrij al-Ihya (3/150): "Its chain is weak (Isnaduhu Da'eef)."

Al-Albani said in Da'eef al-Jami' (1674): "Weak (Da'eef)."

I said: "[In it] Fadl ibn Mubashir is weak according to Abu Dawud and Yahya, and Ibn Hajar said that he is lenient in transmitting hadiths.

It is mentioned in a authentic (Sahih) hadith that the Prophet ﷺ said: "There is nothing that is heavier on the scale of a believer on the Day of Judgment than good character. Indeed, Allah dislikes the obscene and vulgar."

"There is nothing."

Meaning their is no good deed or anything that one can do.

"Heavier on the scale of a believer."

This refers to weighing of deeds on the Day of Judgment, how there is nothing (deeds) that are better than this action…

"Than good character."

Meaning good character is the heaviest deed on the Day of Judgment. Nothing else outweighs good character on the Day of Judgment when deeds are being weighed. This shows how important it is to have good character!

"Indeed, Allah dislikes the obscene and vulgar."

Meaning, Allah dislikes those who use bad language. Those who act and speak inappropriately, who say offensive words or show disrespect towards others. This shows how bad of an act it is to engage in such inappropriate expressions and conversations, but unfortunately, people don't speak a sentence without using inappropriate words in it. Many go around calling such vulgar words to our own brothers and sisters! May

Allah guide us.

Sunan al-Tirmidhi (2002), Al-Adab al-Mufrad (464).

Shu'ayb al-Arna'out said [regarding this hadith] in Takhrij Sahih Ibn Hibban (5695): "Authentic (Sahih)."

Al-Albani said [regarding this hadith] in Sahih al-Jami' (135): "Authentic (Sahih)."

Al-Tirmidhi (Abu Isa) said [regarding this hadith] in Sunan al-Tirmidhi (2002): "Sound and Authentic (Hasan Sahih)."

Abdullah ibn Amr said: "The Prophet ﷺ was not obscene or a user of obscene language, and he used to say, 'Indeed, among the best of you are those with the best manners.'" See: Sahih al-Bukhari (3559).

65- "There is no prayer for the one who does not recite in every Rak'ah: Al-Fatihah and a Surah whether in an obligatory prayer or another."

[Narrated on the authority of Abu Sa'id al-Khudri, attributed to the Prophet ﷺ]

Sunan al-Tirmidhi (238), Sunan Ibn Majah (839).

Ibn al-Mughaltay said in Sharh Ibn Majah (3/395): "Its chain is weak (Isnaduhu Da'eef)."

Al-Albani said in Da'eef Ibn Majah (160): "Weak (Da'eef)."

Abdul Haq al-Ishbili said in Al-Ahkam al-Wustha (1/377): "It is not authentic because it includes Abu Sufyan Tareef ibn Shihab in its chain."

Al-Shawkani said in Al-Durar al-Mudiyyah (88): "Weak (Da'eef)."

Al-San'ani said in Al-Uddah ala al-Ihkam (2/267): "There is weakness in its chain."

Al-Mubarakfuri said in Tuhfat al-Ahwadhi (1/500): "Weak (Da'eef)."

Ibn Hajar al-Asqalani said in Al-Talkhis al-Habir (1/380): "Its chain is weak (Isnaduhu Da'eef)."

Ibn al-Malqan said in Al-Badr al-Muneer (3/551): “Its chain is weak (Isnaduhu Da’eef).”

Shu’aib al-Arna’ut said in Takhrij al-Musnad (17/30): “[In its chain] is Abu Sufyan al-Sa’di, and he is weak.”

Al-Rubai said in Fath al-Ghaffar (333/1): “Its chain is weak (Isnaduhu Da’eef).”

It is mentioned in a authentic (Sahih) hadith that the Prophet ﷺ said: “There is no prayer for the one who does not recite the Opening of the Book (Surat Al-Fatiha).” See: Sahih al-Bukhari (756).

Meaning, reciting Al-Fatiha in each rak’ah is one of the pillars of the prayer. If one doesn’t recite it, the prayer is not valid. This hadith shows the importance of Al-Fatihah in prayer.

66- “Ward off the legal punishments as much as you can.”

[Narrated on the authority of Abu Hurairah, attributed to the Prophet ﷺ]

Sunan Ibn Majah (2545).

Ibn al-Malqan said in Al-Badr al-Muneer (8/613): “Weak, in its chain is Ibrahim ibn al-Fadl al-Makhzumi.”

Ibn Hajar al-Asqalani said in Bulugh al-Maram (370): “Its chain is weak (Isnaduhu Da’eef).”

Al-Ayni said in Umdat al-Qari (20/369): “In its chain is Ibrahim ibn al-Fadl, and he is weak.”

Al-Albani said in Da’eef Ibn Majah (502): “Weak (Da’eef).”

Al-Sakhawi said in Al-Maqasid al-Hasana (51): “[In its chain] is Ibrahim ibn al-Fadl, and he is weak.”

Ibn al-Qaysarani said in Dhuheirat al-Hifaz (1/259): “[In its chain] is Ibrahim al-Madini, a discredited narrator of Hadith.”

Al-Rubai said in Fath al-Ghafar (3/1651): “Its chain is weak (Isnaduhu Da’eef).”

Al-Mubarakfuri said in Tuhfat al-Ahwazi (4/340): “Its chain is weak (Isnaduhu Da’eef).”

Ibn Uthaymeen said in Sharh Bulugh al-Maram (5/368): “Weak (Da’eef).”

It is mentioned in a authentic (Sahih) athar from Ibn Mas’ud that he said: “Turn away from violating the limits set by Allah, the Mighty and Majestic, O servants of Allah.”

Al-Ajlouni said [regarding this athar] in Kashf al-Khafa (1/73): “Its chain is authentic (Isnaduhu Sahih).”

67- “Whoever you find doing the action of the people of Lut, kill the one who does it, and the one to whom it is done.”

[Narrated on the authority of Ibn Abbas and Abu Hurairah, attributed to the Prophet ﷺ]

Sunan Ibn Majah (2561), Sunan Abu Dawud (4462), Sunan al-Tirmidhi (1456), Musnad Ahmad (2732).

Ibn Hazm said in Al-Muhalla (11/383): “Not authentic (La Yusahh).”

Ibn al-Qaisarani said in Dhu Khayr al-Hifaz (4/2430): “[In it] Amr ibn Abi Amr, is very weak.”

Shu’ayb al-Arna’ut said in Takhrij al-Musnad li Shu’ayb (2732): “Weak (Da’eef).”

The chain of this hadith is weak but homosexuality is a major sin. The Prophet ﷺ said in a authentic (Sahih) hadith: “May Allah curse whoever does the actions of the people of Lut [he repeated this three times].”

Musnad Ahmad (2913).

Ibn al-Qayyim said [regarding this hadith] in Al-Jawab al-Kafi (130): “Confirmed (Thabit).”

Al-Albani said [regarding this hadith] in Al-Silsilah al-Sahihah (3462): “He has a valid witness (Lahu Shahid Sahih).”

Ahmad Shakir said [regarding this hadith] in Takhrij al-Musnad li Shakir (4/326): “Its chain is authentic (Isnaduhu Sahih).”

Shu'ayb al-Arna'ut said [regarding this hadith] in Takhrij al-Musnad li Shu'ayb (2913): "Its chain is sound (Isnaduhu Hasan)."

Ibn Baz said [regarding this hadith] in Hashiyat Bulugh al-Maram li Ibn Baz (677): "Its chain is sound (Isnaduhu Jayyid)."

Al-Dhahabi said [regarding this hadith] in Al-Kaba'ir (202): "Its chain is sound (Isnaduhu Hasan)."

68- "Whoever performs Hajj and visits my grave after my death is like he who visited me during my lifetime."

[Narrated on the authority of Abdullah ibn Umar, attributed to the Prophet ﷺ]

Sunan al-Daraqutni (2/278), Al-Kamil fi Al-Du'fa' (2/382), Sunan al-Kubra (10573).

Al-Albani said in Da'eef al-Jami (5553): "Fabricated (Mawdu')."

Al-Suyuti said in Al-Jami' al-Saghir (8609): "Weak (Da'eef)."

Ibn Uthaymeen said in Al-Sharh Al-Mumti' (7/374): "Fabricated (Mawdu')."

Al-Albani said in Irwa' al-Ghalil (1128): "Rejected (Munkar)."

Al-Bayhaqi said in Shu'ab al-Iman (3/1511): "[In it] Hafs ibn Abi Dawud is weak (Da'eef)."

Ibn al-Qaisarani said in Dhuha al-Hifaz (4/2260): "[In it] Hafs ibn Abi Dawud is abandoned in hadith."

Muhammad ibn Abdul Hadi said in Al-Saram al-Munqi (129): "Its chain is very weak (Isnaduhu Da'eef Jiddan)."

The Prophet ﷺ said in a authentic (Sahih) hadith: "Whoever among you is able to die in Al-Madinah, let him do so. For indeed, I bear witness for the one who dies there."

Sunan at-Tirmidhi (3917), Sunan Ibn Majah (3112), Musnad Ahmad (5437).

Al-Albani said [regarding this hadith] in Sahih Ibn Majah (2543): “Authentic (Sahih).”

Al-Baghawi said [regarding this hadith] in Sharh al-Sunnah (4/198): “Sound (Hasan).”

Shuayb al-Arnaout said [regarding this hadith] in Takhrig Sharh al-Sunnah (2021): “Its chain is authentic (Isnaduhu Sahih).”

Muhammad ibn Abdul Hadi said [regarding this hadith] in Al-Saram al-Munqi (96): “Authentic (Sahih).”

Abdul Haq al-Ishbili said [regarding this hadith] in Al-Ahkam al-Wustha (2/341): “Authentic (Sahih).”

69- “If the behavior of ones wife or ones household becomes difficult for one of you, let him give the call to prayer (Adhan) in their ear.”

[Narrated on the authority of Al-Hussein ibn Ali ibn Abi Talib, attributed to the Prophet ﷺ]

Al-Firdaws (5752).

Al-Suyuti said in Tabaqat al-Shafi’iyya al-Kubra (6/319): “I did not find a chain for it.”

Al-Albani said in Al-Silsilah al-Da’ifah (52): “Weak (Da’eef).”

Al-Iraqi said in Takhrig al-Ihya’ (2/274): “Its chain is weak (Isnaduhu Da’eef).”

70- “Whoever enters Ihram for Umrah from Bayt al-Maqdis, his previous and future sins will be forgiven, in other words, it is an expiation for his previous sins.”

[Narrated on the authority of Umm Salamah, attributed to the Prophet ﷺ]

Sunan Abu Dawud (1741).

Abdul Haq Al-Ishbili said in Al-Ahkam Al-Wustah (2/267): “Abu Hatim said: Yahya ibn Abi Sufyan, meaning Al-Akhnasi, is a sheikh from the sheikhs of Al-Madinah, he is not well-known and cannot be relied upon.”

Mufaq Al-Din Ibn Qudamah said in Al-Mughni li Ibn Qudamah (5/66): “There is weakness in it.”

Al-Nawawi said in Al-Majmoo’ li Al-Nawawi (7/199): “Its chain is not strong.”

Al-Albani said in Al-Silsilah al-Da’ifah (211): “Weak (Da’eef).”

Shu’aib Al-Arnaout said in Takhrig Sharh Al-Sunnah (7/41): “[In it] Huyaymah bint Umayyah ibn Al-Akhnas narrates from Umm Salamah, but it is not confirmed by anyone other than Ibn Hibban.”

Ibn al-Qayyim said in Tuhfat al-Ahwadhi (5/165): “Weak (Da’eef).”

Ibn Hazm said in Al-Muhalla (7/76): “It is not authentic.”

71- “Let the honest wash your dead.”

[Narrated on the authority of Abdullah ibn Umar, attributed to the Prophet ﷺ]

Sunan Ibn Majah (1461), Musnad al-Firdous (5427), Al-Kamil fi Al-Du’fa’ (6/417).

Ibn al-Malqan said in Tuhfat al-Muhaj (2/15): “Its chain is weak (Isnaduhu Da’eef).”

Al-Nawawi said in Al-Majmu’ (5/157): “Its chain is weak (Isnaduhu Da’eef).”

Al-Suyuti said in Al-Jami’ al-Saghir (7792): “Weak (Da’eef).”

Al-Albani said in Da’eef Ibn Majah (279): “Fabricated (Mawdu’).”

Ibn Adi said in Al-Kamil fi al-Du’afa (8/164): “Not preserved (Ghair Mahfuz).”

72- “The garment is only washed from urine, feces, semen, blood, and vomit.”

[Narrated on the authority of Ammar ibn Yasser, attributed to the Prophet ﷺ]

Musnad al-Bazzar (1397), Sunan al-Daraqutni (1/127).

Ibn Taymiyyah said in Al-Fatawa al-Kubra (1/411): "[It has] No authentic basis (La Asl Lahu)."

Ibn al-Qayyim said in A'lam al-Muwaqqi'in (2/271): "[It is] Not established (La Yuthbit)."

Ibn al-Malqan said in Khulasat al-Badr al-Muneer (1/15): "Weak, rather, it is false, with no authentic basis."

Ibn Adi said in Al-Dirayat Takhrij Ahadith al-Hidayah (1/92): "Weak (Da'eef)."

Al-Shawkani said in Al-Sayl al-Jarrar (1/43): "[It is] Not established through an authentic or good chain, nor does it reach the lowest level of evidence suitable for citation."

73- "If any Muslim obeys Allah regarding his parents, Allah will open two gates of the Garden for him. If there is only one parent, then one gate will be opened. If one of them is angry, then Allah will not be pleased with him until that parent is pleased with him...Even if they wrong him."

[Narrated on the authority of Abdullah ibn Abbas, attributed to the Prophet ﷺ]

Al-Adab Al-Mufrad (7), Shu'ab al-Iman (7916), Tarikh Dimashq (33/365).

Al-Iraqi said in Takhrij al-Ihya (2/271): "Not authentic (La Yusahhu)."

Al-Albani said in Al-Silsilah al-Da'ifah (6271): "Fabricated (Mawdu')."

Abu Zur'ah al-Razi said in Ilal Ibn Abi Hatim (2123): "Al-Mughira did not hear anything from Ata, and he is not followed up."

74- "Friendliness is inherited, and hatred is inherited."

[Narrated on the authority of Afeer ibn Abi Afeer, attributed to the Prophet ﷺ]

Maarifat al-Sahaba (5600), Al-Mu'jam al-Kabir (507), Al-Mustadrak ala al-Sahihayn (7343).

Al-Albani said in Da'eef al-Jami' (1807): "Weak (Da'eef)."

Ibn Hajar al-Asqalani said in Ithaf al-Mahrah (11/173): "[In it] Al-Maliki is very weak and Yusuf ibn Atiyyah is also weak."

Similar hadiths were narrated by Rafi ibn Khadij and Abu Bakr Al-Siddiq both of which have weak chains.

75- "Whoever recites the Qur'an and acts upon its teachings, a crown of light will be placed on their parent's heads on the Day of Judgment. Its radiance is better than the light of the sun in the dwellings of this world, had it been among you. What do you think of the one who performed such deeds?"

[Narrated on the authority of Moaz ibn Anas, attributed to the Prophet ﷺ]

Sunan Abu Dawood (1453), Musnad Ahmad (15645).

Al-Albani said in Da'eef al-Jami' (5762): "Weak (Da'eef)."

Sadruddin al-Munawi said in Kashf al-Manahij wal-Tanaqih (2/228): "Weak (Da'eef)."

Ibn Hajar al-Haythami said in Majma' al-Zawa'id (7/164): "In it is Zabban ibn Faid, and he is weak."

Al-Mundhiri said in Mukhtasar Sunan Abi Dawood (1/423): "[In it is] Sahl ibn Muadh and he is weak. It was narrated from him by Zabban ibn Fayyad, and he is also weak."

Shu'aib al-Arna'ut said in Takhrij Sunan Abi Dawud (1453): "Its chain is Weak (Isnaduhu Da'eef)."

A similar hadith was narrated by Sahl ibn Muadh ibn Anas with a weak chain.

76- "Whoever reads a quarter of the Quran has been given a quarter of prophethood, and whoever reads a third of the Quran has been given a third of prophethood. Whoever reads two-thirds of the Quran has been given two-thirds of prophethood, and whoever reads the entire Quran has

been given prophethood."

[Narrated on the authority of Abu Umamah, attributed to the Prophet ﷺ]

At-Tadhkar fi Afdal Al-Adhkar (49), Kanz al-Ummal (2348), Shu'ab al-Iman (2351).

Abdul Ali Abdul Hamid Hameed in Takhrij Shu'ab al-Iman (2351): "Its chain is weak (Isnaduhu Da'eef)."

Ibn al-Jawzi said in Al-Mawdu'at (1/253): "This hadith is not authentic from the Messenger of Allah ﷺ."

Al-Busayri said in Ithaf al-Khissah (6/333-334): "This hadith is weak, Bishr ibn Numeir al-Sari said about it, and Yahya ibn Sa'id said: He was a pillar among the pillars of falsehood."

Ibn Iraq al-Kinani said in Tanzih al-Shari'ah (1/292): "It is not authentic."

Al-Albani said in Al-Silsilah Adh-Dha'ifah (476): "Fabricated (Mawdu')."

Al-Shawkani said in Al-Fawaid al-Majmu'ah (306-307): "In its chain is Bishr ibn Numeir. Yahya ibn Sa'id said: A liar who fabricates."

I found this information in the book called "Mawsu'at al-Tafsir al-Ma'thur (4/506)," May Allah bless the investigators for their hard work. I've never read this book before, but it seems like a very interesting and beneficial book, especially with the comments of the investigators. If I'm not mistaken, the investigators are "Mosaad ibn Suleiman Al-Tayyar" and "Nuh ibn Yahya Al-Shuhri." May Allah reward them immensely.

A similar hadith with a weak chain was also narrated by Abdullah ibn Umar.

77- "Charity is a connection to family ties, by which Allah increases lifespan and wards off an evil death."

[Narrated on the authority of Anas ibn Malik, attributed to the Prophet ﷺ]

Musnad Abu Ya'la (4104).

Al-Albani said in Da'eef al-Targhib (1490): "Very weak (Da'eef Jiddan)."

Al-Busiri said in It'haf al-Khayrat al-Maharah (5/482): "Its chain is weak (Isnaduhu Da'eef)."

Ibn Adi said in Al-Kamil fi al-Du'afa (5/94): "Rejected (Munkar)."

Ibn Hajar al-Haythami said in Majma' al-Zawa'id (8/154): "In it is Salih al-Mari, and he is weak."

Ibn Hajar al-Asqalani said in Fath al-Bari (10/429): "Its chain is weak (Isnaduhu Da'eef)."

Al-San'ani said in Subul al-Salam (4/246): "In its chain, there is weakness (fi isnadihi Dha'f)."

Shu'aib al-Arna'ut said in Takhrig Sharh al-Tahawiyyah (128): "In its chain is Salih ibn Bashir ibn Wada' al-Mari, and he is weak."

It is mentioned in some authentic (Sahih) hadiths that the Prophet ﷺ said:

"There is no sin more deserving for Allah, the Exalted, to hasten its punishment for its perpetrator in this world, while reserving for him in the Hereafter, than injustice and severing family ties."

Sunan Abu Dawood (4902), Sunan Ibn Majah (4211), Musnad Ahmad (20374).

Al-Albani said in [regarding this hadith] Sahih Abi Dawood (4902): "Authentic (Sahih)."

Shu'aib al-Arna'ut said [regarding this hadith] in Takhrig Sunan Abi Dawood (4902): "Its chain is authentic (Isnaduhu Sahih)."

Al-Tirmidhi (Abu Isa) said [regarding this hadith] in Sunan al-Tirmidhi (2511): "Sound, Authentic (Hasan, Sahih)."

Al-Wadi'i said [regarding this hadith] in Al-Sahih Al-Musnad (1166): "Sound (Hasan)."

"Learn from your genealogy what you use to maintain ties with your relatives, for indeed, maintaining family ties creates love among family members, increases wealth, and extends one's lifespan."

Sunan al-Tirmidhi (1979), Musnad Ahmad (8868).

Al-Albani said [regarding this hadith] in Hidayat al-Ruwat (4862): “Authentic (Sahih).”

Shu’aib al-Arna’ut said [regarding this hadith] in Takhrig Sharh al-Sunnah (3430): “Its chain is sound and it has supporting evidence.”

Sadr al-Din al-Munawi said [regarding this hadith] in Kashf al-Manahij wal-Tanqih (4/286): “Its chain is sound (Isnaduhu Jayyid).”

78- “He would not visit the sick except after three days.”

[Narrated on the authority of Anas ibn Malik, attributed to Anas ibn Malik]

Sunan Ibn Majah (1437), Al-Marad wa Al-Kaffarat (54), Al-Majruhin (2/289).

Al-Bayhaqi said in Shu’ab al-Iman (6/3047): “Its chain is not strong (Isnaduhu Ghayr Qawi).”

Ibn Hajar al-Asqalani said in Fath al-Bari (10/118): “Extremely weak with corroborating evidence, and it contains a narrator who is also deemed unreliable (Da’eef Jiddan wa lah Shahid wa feehi rawi Matruk aydan).”

Al-Suyuti said in Al-Jami’ al-Saghir (6886): “Weak (Da’eef).”

Al-Dhahabi said in Mizan al-I’tidal (4/112): “[It contains] Muslimah ibn Ali al-Khashani and he is unreliable (Fihi Muslimah ibn Ali al-Khashani waah).”

Al-Nawawi said in Khulasat al-Ahkam (2/907): “Its chain is weak (Isnaduhu Da’eef).”

Al-Ayni said in Umdat al-Qari (21/317): “Very Weak (Da’eef Jiddan).”

Al-Safarini al-Hanbali said in Sharh Thulathiyyat al-Musnad (1/213): “Weak (Da’eef).”

Al-Ajlooni said in Kashf al-Khafa (2/98): “It contains narrations with unknown or unreliable individuals.”

Al-Albani said in Da'eef al-Jami' (4499): "Fabricated (Mawdu')."

79- "Whoever reads the Qur'an and memorizes it, Allah will admit him to Paradise and allow him to intercede for ten of his family members who all deserved to enter Hell."

[Narrated on the authority of Ali ibn Abu Talib, attributed to the Prophet ﷺ]

Sunan Ibn Majah (216), Sunan al-Tirmidhi (2905), Zawa'id Al-Musnad (1268), Musnad Ahmad (1278).

Al-Tirmidhi (Abu Isa) said in Sunan al-Tirmidhi (2905): "Strange and its chain is not authentic."

Al-Albani said in Da'eef Ibn Majah (38): "Very weak (Da'eef Jiddan)."

Ahmad Shakir said in Takhrig al-Musnad li-Shakir (2/316): "Its chain is weak (Isnaduhu Da'eef)."

Shu'aib al-Arna'ut said in Takhrig al-Musnad li-Shu'aib (1278): "Its chain is very weak (Isnaduhu Da'eef Jiddan)."

Ibn Asakir said in Tarikh Dimashq (17/442): "Abd al-Daim did not hear this hadith from Abdul Wahab."

Al-Bayhaqi said in Shu'ab al-Iman (2/804): "[In it] Hafs ibn Sulaiman narrates it uniquely; he was weak in hadith."

Al-Dimyati said in Al-Mutajir Al-Rabih (191): "Its chain is defective."

Al-Mubarakfuri said in Tuhfat al-Ahwadhi (7/323): "[In it] Hafs ibn Sulaiman, Al-Hafiz says, [He is] Abandoned in hadith."

Similar hadiths were narrated by Aisha and Jaber, both have weak chains.

In a authentic (Sahih) hadith the Prophet ﷺ said: "The best among you are the one who learns the Qur'an and teaches it." See: Sahih al-Bukhari (5027).

80- "There is no gift that a father gives his son more virtuous than good manners."

[Narrated on the authority of Ayyub ibn Musa, on the authority of his father, on the authority of his grandfather, attributed to the Prophet ﷺ]

Sunan al-Tirmidhi (1952), Musnad Ahmad (15403).

Al-Tirmidhi (Abu Isa) said in Sunan al-Tirmidhi (1952): "Strange, Broken chain."

Al-Mubarakfuri said in Tuhfat al-Ahwadhi (5/365): "Discontinued (Mursal)."

Al-Albani said in Da'eef al-Tirmidhi (1952): "Weak (Da'eef)."

Al-Mizzi said in Tahdhib al-Kamal (9/359): "Discontinued (Mursal)."

Ibn Hajar al-Asqalani said in Tahdhib al-Tahdhib (4/49): "Discontinued (Mursal)."

Al-Bayhaqi said in Al-Sunan al-Kubra (3/84): "Discontinued (Mursal)."

Ibn Asakir said in Tarikh Dimashq (46/30): "This, according to me, is Discontinued."

81- "The promised day is the Day of Resurrection, the day witnessed is Friday, the witnessed day is the Day of Arafat, Friday is the day Allah Has reserved for us, and the middle prayer is the afternoon prayer."

[Narrated on the authority of Abu Malik Al-Ash'ari, attributed to the Prophet ﷺ]

Al-Mu'jam al-Awsat (3458), Al-Firdaws (9047), Musnad al-Shamin (1680), Kanz Al-Ummal (2939).

Al-Suyuti said in Al-Jami' al-Saghir (10012): "Weak (Da'eef)."

Shu'ayb al-Arna'out said in Takhrij Zad al-Ma'ad (1/398): "[In its chain] Muhammad ibn Isma'il ibn Ayyash was criticized, as he did not hear from his father."

Al-Haythami said in Majma' al-Zawa'id (7/138): "In it is Muhammad ibn Isma'il ibn Ayyash, and he is weak."

Similar hadiths were narrated by Abu Hurairah, Jubair ibn Mut'im and Ammar Mawla Bani Hashim, all with weak chains.

It is mentioned in a authentic (Sahih) athar that Abu Huraira said about this verse (Surat Al-Buruj 85:3): "{And [by] the witness and what is witnessed}," he said: "The witness is the Day of Friday, and what is witnessed is the Day of Arafah, and the promised day is the Day of Resurrection."

Musnad Ahmad (7973), Al-Mustadrak ala al-Sahihayn (3915).

Shu'ayb al-Arna'out said [regarding this athar] in Takhrij al-Musnad li-Shu'ayb (7973) (13/352): "Its chain is authentic according to the conditions of Muslim."

82- "No person who mistreats his slave will enter Paradise…Yes, so be as kind to them as you are to your own children, and feed them with the same food that you eat…A horse that is kept ready for fighting in the cause of Allah, and your slave to take care of you, and if he performs prayer, then he is your brother (in Islam)."

[Narrated on the authority of Abu Bakr, attributed to the Prophet ﷺ]

Sunan Ibn Majah (3691), Sunan al-Tirmidhi (1946), Musnad Ahmad (13).

Al-Suyuti said in Al-Jami' al-Saghir (8192): "Weak (Da'eef)."

Al-Busiri said in Ittihaf al-Khayrah al-Muhra (3/420): "Its chain is weak (Isnaduhu Da'eef)."

Al-Albani said in Da'eef al-Targhib (1375): "Weak (Da'eef)."

Shu'ayb al-Arna'out said in Takhrij al-Musnad li-Shu'ayb (75): "Its chain is weak (Isnaduhu Da'eef)."

Ibn Hajar al-Asqalani said in Ittihaf al-Mahra (8/250): "Disconnected (Munqati)."

Ahmad Shakir said in Takhrij al-Musnad li-Shakir (1/51): "Its chain is weak (Isnaduhu Da'eef)."

It is mentioned in a authentic (Sahih) hadith that the Prophet ﷺ said:

“Three types of people Allah will neither speak to on the Day of Resurrection, nor look at, nor purify, and they will have a painful punishment: Those who wear their lower garment below their ankles, the one who reminds others of his favors, and the seller of goods with false oaths.” See: Sahih Muslim (106).

Its also mentioned in a longer hadith that the Prophet ﷺ said: “Your slaves are your brothers, and Allah has put them under your command. So, whoever has his brother under his command should feed him of what he eats and dress him of what he wears. Do not burden them beyond their capacity, and if you burden them, then help them.” See: Sahih al-Bukhari (30).

Meaning one should treat their slaves with kindness, feed them what one eats himself and dress him how one dresses themselves. One should not give them huge tasks that they can’t handle, and if one gives them such a task, they should help him with it.

83- “Whoever is appointed in charge of any affairs of the Muslims and appoints over them anyone by way of favouritism, the curse of Allah be upon him and Allah will not accept any obligatory or nafl prayer from him until he admits him to Hell. And whoever allows anyone to transgress the sacred limits set by Allah has transgressed the sacred limits of Allah unlawfully, and on him will be the curse of Allah and Allah will forsake him.”

[Narrated on the authority of Abu Bakr, attributed to the Prophet ﷺ]

Al-Mustadrak ala al-Sahihayn (7024), Musnad Ahmad (21).

Al-Albani said in Al-Silsilah al-Da’ifah (6652): “Very weak (Da’eef Jiddan).”

Al-Mundhiri said in Targhib wa Tarhib (3/193): “In its chain is Bakr ibn Khunais, and Ahmad narrated it in a summarized form, and in its chain is a man not named.”

Al-Haytami al-Makki said in Al-Zawajir an Iqtiraf al-Kaba’ir (2/113): “In its chain is a man not named.”

Shu’ayb al-Arna’out said in Takhrij al-Musnad li-Shu’ayb (21): “Its chain is weak (Isnaduhu Da’eef).”

The Prophet ﷺ said in a authentic (Sahih) hadith: “You will certainly vie for positions of authority, and it will be regretted on the Day of Resurrection. What an excellent wet nurse (a woman who breastfeeds) she is, but what a wretched Fatimah (a female name).” See: Sahih al-Bukhari (7148).

84- “Call yourselves by the names of the Prophets. The names dearest to Allah are Abdullah and AbdurRahman, the truest are Harith and Hammam, and the worst are Harb and Murrah.”

[Narrated on the authority of Abu Wahb al-Jushami, attributed to the Prophet ﷺ]

Sunan Abu Dawud (4950), Musnad Ahmad (19032), Musnad Abu Ya’la (7169), Al-Adab Al-Mufrad (814), Al-Kabeer (949).

Al-Albani said in Da’eef Abi Dawood (4950): “Authentic except for his statement: ‘Call yourselves with the names of the prophets.’”

Shu’ayb al-Arna’out said in Takhrij Sunan Abi Dawood (4950): “It is graded as sound except for his statement: ‘Call yourselves with the names of the prophets.’”

Ibn al-Qattan said in Al-Wahm wa al-Iyham (4/383): “It is not authentic.”

As for, “The names dearest to Allah are Abdullah and AbdurRahman,” this is true, see: Sahih Muslim (2132). The statement “The truest are Harith and Hammam, and the worst are Harb and Murrah,” is also true, see Musnad Ahmad (31/377-380).

85- “No one who mistreats his slaves will enter Paradise.”

[Narrated on the authority of Abu Bakr as-Siddeeq, attributed to the Prophet ﷺ]

Musnad Ahmad (31), Sunan al-Tirmidhi (1946), Sunan Ibn Majah (3691).

Al-Tirmidhi (Abu Isa) said in Sunan al-Tirmidhi (1946): “It is strange and Ayyub al-Sakhtiyani and others have spoken about it. It has also been memorized by more than one person through the route of Farqad before.”

Al-Albani said in Da’eef al-Tirmidhi (1946): “Weak (Da’eef).”

Shuaib al-Arna'ut said in Takhrij Musnad Abu Bakr (101): "Its chain is weak (Isnaduhu Da'eef)."

86- "No one will enter Paradise who is treacherous, miserly, reminds people of his favors or mistreats his slaves. The first to enter Paradise will be the slave, if he obeys Allah and obeys his master."

[Narrated on the authority of Abu Bakr as-Siddeeq, attributed to the Prophet ﷺ]

Musnad Ahmad (32), Sunan al-Tirmidhi (1946, 1963), Masa'iu al-Akhlaq (676), Sunan Ibn Majah (3691).

Al-Mizzi said in Tahdhib al-Kamal (9/90): "Weak (Da'eef)."

Ibn Muflih said in Al-Adab Al-Shar'iyya (3/302): "Weak (Da'eef)."

Ibn al-Qaysarani said in Dhakheerat al-Hafaz (5/2710): "Weak (Da'eef)."

Al-Albani said in Da'eef al-Targhib (1188): "Weak (Da'eef)."

Al-Dhahabi said in Takhrij al-Mutalif al-A'lal al-Mutanahiya (266): "Weak (Da'eef)."

Shuayb al-Arna'out said in Takhrij al-Musnad li-Shuayb (32): "Weak (Da'eef)."

Ahmad Shakir said in Takhrij al-Musnad li-Shakir (1/37): "Weak (Da'eef)."

The Prophet ﷺ said in a authentic (Sahih) hadith: "We are the last and the first on the Day of Resurrection, even though every nation was given the Scriptures before us. Then this is the day which Allah has appointed for us. Allah guided us to it, and the people will follow us. The Jews will follow us tomorrow, and the Christians will follow us the day after tomorrow." See: Sahih Muslim (855).

And in another hadith: "I am the first for whom the earth will split open on the Day of Resurrection, and I take pride in it. I am the leader of the children of Adam, and I take pride in it. I will be the one carrying the banner of praise, and I take pride in it. I am the first to enter Paradise, and I take pride in it. I will hold the ring of the door of Paradise, and permission will be granted to me, and the majestic face of the Almighty,

in His glory and majesty, will turn towards me. I will prostrate to Him, full of reverence."

Ibn al-Qayyim said [regarding this hadith] in Hadiy Al-Arwah (267): "Proven (Thabit)."

87- "No person who mistreats his slave will enter Paradise…Yes, so be as kind to them as you are to your own children, and feed them with the same food that you eat…A horse that is kept ready for fighting in the cause of Allah, and your slave to take care of you, and if he performs prayer, then he is your brother (in Islam)."

[Narrated on the authority of Abu Bakr as-Siddeeq, attributed to the Prophet ﷺ]

Sunan Ibn Majah (3691), Musnad Ahmad (75), Sunan al-Tirmidhi (1946).

Al-Albani said in Da'eef Ibn Majah (742): "Weak (Da'eef)."

Al-Busiri said in Ithaf al-Khayrat al-Maharah (3/420): "Its chain is weak (Isnaduhu Da'eef)."

Shuayb al-Arna'out said in Takhrij Musnad Abu Bakr (97): "Its chain is weak (Isnaduhu Da'eef)."

Ahmad Shakir said in Takhrij al-Musnad li-Shakir (1/51): "Its chain is weak (Isnaduhu Da'eef)."

88- "What I fear most from my Ummah is the behavior of the people of Lut."

[Narrated on the authority of Jabir, attributed to the Prophet ﷺ]

Sunan al-Tirmidhi (1457), Sunan Ibn Majah (2563), Musnad Ahmad (15093).

Shuayb al-Arna'out said in Takhrij al-Musnad li-Shuayb (15093): "Its chain is weak (Isnaduhu Da'eef)."

Ibn al-Qattan said in Al-Nathr fi Ahkam al-Nathr (273): "This hadith, even if its chain is not authentic, there is in existence something that corroborates some of its content (Hadha al-Hadith, wa in lam yusah Isnaduhu, fa inna fil wujood ma yusaddiqu ba'da ma feeh).

Ibn al-Qaysarani said in Tadhkira al-Huffaz (114): “In it is Abdullah Muhammad ibn Aqil, and he is weak (Fihi Abdullah Muhammad ibn Aqil, Da’eef).”

Al-Daraqutni said in Ta’liqat ala Al-Majroheen (140): “In it, there is severe confusion, and there is nothing reliable in it (Iqtaraba fihi Iqtiraban shadidan waleysa fihi shay’un yuthabbit).”

Ibn al-Qaysarani said in Ma’rifat al-Tadhkira (120): “In it is Abdullah ibn Muhammad ibn Aqil, and he is weak (Fihi Abdullah ibn Muhammad ibn Aqil wa huwa Da’eef).”

Ibn Hibban said in Al-Majroheen (1/495): “In it is Abdullah ibn Muhammad ibn Aqil. He had weak memorization and used to narrate based on conjecture (Fihi Abdullah ibn Muhammad ibn Aqil. Kana Radya al-Hifz, kana yuhaddith ala al-Tawham).”

Some scholars like Al-Albani and Al-Suyuti graded this hadith as Sound (Hasan) and Authentic (Sahih), Allah Knows Best.

89- “There is no supplication more beloved to Allah than when a servant says, ‘O Allah, have mercy upon the nation of Muhammad with a comprehensive mercy (Allahumma irham ummati Muhammadin rahmatan ammah).’”

[Narrated on the authority of Abu Hurairah, attributed to the Prophet ﷺ]

Al-Du’fa’ Al-Kabir (2/350), Al-Majrouhin (1/497), Al-Kamil fi Al-Du’fa (4/313).

Al-Dhahabi said in Mizan al-I’tidal (2/597): “Seems to be fabricated (Ka’annahu Mawdu’).”

Al-Suyuti said in Al-Jami’ al-Saghir (8007): “Weak (Da’eef).”

Ibn Adi said in Al-Kamil fi al-Du’afa (5/506): “Denounced (Munkar).”

Al-Albani said in Da’eef al-Jami’ (5171): “Very weak (Da’eef Jiddan).”

Ibn al-Qaysarani said in Dhakheerat al-Huffaz (4/2106): “Denounced (Munkar).”

Ibn Hibban said in Al-Majroheen (2/50): “Fabricated, with no basis (Mawdu’, La Asla Lah).”

The Messenger of Allah ﷺ said in a authentic (Sahih) hadith: “The most beloved words to Allah are: ‘Glory be to You, O Allah, and with Your praise. Blessed be Your name, exalted be Your majesty, and there is no god but You (Subhanaka Allahumma wa bihamdika wa tabarakasmuka wa ta’ala jaduka wa la ilaha ghairuk).’”

Al-Sunan Al-Kubra (10619), Shu’ab Al-Iman (630), Al-Targheeb wa Al-Tarheeb (766).

Al-Albani said in Al-Silsila al-Sahihah (2939): “Its chain is authentic; its narrators are trustworthy (Isnaduhu Sahih, Rijaluhu Thiqat).”

Saad ibn Nasser ibn Abdul Aziz Abu Habib Al-Shathri said in Musannaf Abi Shaybah (2424): “Authentic (Sahih).”

The Messenger of Allah ﷺ said in a authentic (Sahih) hadith: “The dearest phrases to Allah are four: Glory be to Allah (SubhanAllah), Praise be to Allah (Alhamdulillah), There is no god but Allah (La Ilaha Illallah) and Allah is the Greatest (Allahu Akbar).” See: Sahih Muslim (2137).

90- “Indeed there are a hundred levels in Paradise, if all of the People of Paradise were to be gathered in one of them, it would have sufficed them.”

[Narrated on the authority of Abu Sa’eed, attributed to the Prophet ﷺ]

Sunan al-Tirmidhi (2532).

Al-Tirmidhi (Abu Isa) said in Sunan al-Tirmidhi (2532): “Strange (Gharib).”

I said: “In it Abdullah ibn Lahi’ah ibn Uqba ibn Far’an is weak according to Ahmad, Yahya, Al-Dhahabi, Al-Qutbi, Al-Jawzqani and Al-Daraqutni.

Al-Munawi said in Kashf al-Manahij wa al-Tanqih (5/65): “[In it is] Ibn Luhay’ah.”

Al-Albani said in Da’eef al-Jami’ (1901): “Weak (Da’eef).”

Its mentioned in a authentic (Sahih) hadith that the Prophet ﷺ said: “There are a hundred levels in Paradise.”

Sunan al-Tirmidhi (2531).

Al-Albani said [regarding this hadith] in Sahih al-Tirmidhi (2531): “Authentic (Sahih).”

Al-Munawi said [regarding this hadith] in Kashf al-Manahij wa al-Tanqih (5/55): “Its chain is authentic; there is no criticism on it (Isnaduhu Sahih, La Ghubar Alayh).”

Shuayb al-Arna’out said [regarding this hadith] in Takhrij al-Musnad li-Shuayb (22738): “Authentic (Sahih).”

91- “It is the vile one, and its ransom is vile.”

[Narrated on the authority of Abdullah ibn Abbas, attributed to the Prophet ﷺ]

Al-Kamil fi Al-Du’fa (2/468), Musnad Ahmad (2230), Sunan al-Tirmidihi (1715).

Ibn Adi said in Al-Kamil fi al-Du’afa (2/468): “[In it] Al-Harith ibn Mansur, in his hadith there is confusion (Fihi Al-Harith ibn Mansur fi hadithihi Iqtirab).”

Shuayb al-Arna’out said in Takhrij al-Musnad li-Shuayb (2230): “Its chain is weak (Isnaduhu Da’eef).”

Ibn al-Qaysarani said in Dhakheerat al-Huffaz (2/619): “[In it is] Al-Harith ibn Mansur and there is confusion (Fihi Al-Harith ibn Mansur fi hadithihi Iqtirab).”

92- “Restain your belching from us. For indeed those who are filled most in the world will be the hungriest on the Day of Judgement.”

[Narrated on the authority of Ibn Umar, attributed to the Prophet ﷺ]

Sunan al-Tirmidhi (2478), Sunan Ibn Majah (3350).

Al-Mubarakfuri said in Tuhfat al-Ahwadhi (6/352): “In its chain are Abdul Aziz ibn Abdullah and Yahya al-Bukaa, and both are weak (Fi Sanadihi Abdul Aziz ibn Abdullah wa Yahya al-Bukaa wa huma Da’eefan).”

Al-Mizzi said in Tahdhib al-Kamal (11/511): “[In it is] Abdul Aziz al-Nirmaqi. Abu Hatim said: The hadith narrated by him is denounced (Fihi Abdul Aziz al-Nirmaqi. Qala Abu Hatim: Munkar al-Hadith).”

Abu Hatim al-Razi said in Ilal Ibn Abi Hatim (910): “This hadith is denounced (Hatha Hadithun Munkar).”

Sadr al-Din al-Manawi said in Kashf al-Manahij wa al-Tanqih (4/386): “In its chain is Abdul Aziz ibn Abdullah narrating from Yahya al-Bukaa, and Abdul Aziz. Abu Hatim said about him: Denouncer of hadith. And regarding Yahya, he is weak.”

Al-Aqeeli said in Al-Du’afa’ al-Kabeer (3/360): “Regarding its chain, there is criticism (Fi Isnadihi Nazar).”

Shuayb al-Arna’out said in Takhrij Sharh al-Sunnah (4049): “Its chain is weak (Isnaduhu Da’eef).”

A few scholars like Al-Suyuti, Muhammad Jar Allah Al-Saadi and Al-Albani graded this hadith as sound (Hasan), Allah Knows Best.

93- “Faith is knowledge in the heart, affirmation by the tongue, and action with the limbs.”

[Narrated on the authority of Ali ibn Abu Talib, attributed to the Prophet ﷺ]

Sunan Ibn Majah (65), Al-Du’fa’ Al-Kabeer (2/128), Al-Mu’jam Al-Awsat (6254).

Al-Daraqutni said in Al-Mawdu’at (1/185): “Abu al-Salt al-Harawi is accused of fabricating the hadith (Al-Mutaham bi Wad’ al-Hadith, Abu al-Salt al-Harawi).”

Ibn al-Qayyim said in Tahdhib al-Sunan (12/451): “Fabricated, not from the words of the Messenger of Allah ﷺ (Mawdu’, Laysa min Kalam Rasul Allah, ﷺ).”

Al-Albani said in Al-Silsilah al-Da’ifah (2271): “Fabricated (Mawdu’).”

Ibn al-Jawzi said in Al-Mawdu’at li-Ibn al-Jawzi (1/185): “Fabricated (Mawdu’).”

94- “Faith increases and decreases.”

[Narrated on the authority of Moaz ibn Jabal, attributed to the Prophet ﷺ]

Al-Abatil wal-Manakir’ (551), Al-Mawdih’ (2/325).

Al-Khatib al-Baghdadi said in Awaham al-Jama’ wal-Tafriq (2/292): “There is an error in the chain and the text.”

Al-Daraqutni said in Al-Mawdu’at li-Ibn al-Jawzi (1/188): “It contains Ammar ibn Matar. Abu Hatim said: He used to lie.”

Al-Suyuti said in Al-Nukat ala al-Mawdu’at (36): “It is narrated from another sound route from Mu’adh, and it has supporting evidence.”

Al-Shawkani said in Al-Fawaid al-Majmu’ah (452): “In its chain is Ammar ibn Matar, and his hadiths are fabrications (Fi Isnadhi Ammar ibn Matar, wa Ahadithuhu Bawatil).”

Al-Dhahabi said in Tartib al-Mawdu’at (24): “It contains Ammar ibn Matar, from Hammad, a liar. And in it is Ahmad ibn Muhammad ibn Harb, a sheikh according to Ibn Adi, but it is lost.”

It is mentioned in a authentic (Sahih) hadith that the Prophet ﷺ said: “Indeed, faith creates in the heart of one of you as a garment is created. So ask Allah, the Most High, to renew faith in your hearts.”

Al-Firdous (387), Al-Mustadrak ala al-Sahihayn (5).

Al-San’ani said [regarding this hadith] in Tanoor Sharh al-Jami’ al-Saghir (3/432): “Its chain is sound with trustworthy narrators (Isnaduhu Hasan bi rijal thiqat).”

Al-Albani said [regarding this hadith] in Sahih al-Jami’ (1590): “Authentic (Sahih).”

Al-Suyuti said [regarding this hadith] in Al-Jami’ al-Saghir (1951): “Authentic (Sahih).”

95- “Faith is both a declaration and action; it increases and decreases. It is both speech and action. Whoever says otherwise is an innovator.”

[Narrated on the authority of Abu Hurairah, attributed to the Prophet ﷺ]

Al-Kamil fi Ad-Du'afa' (1/201), Al-Firdaws (373), Al-Mawdu'at (1/130).

Ibn Adi said in Al-Kamil fi al-Du'afa' (1/331): "Invalid (Batil)."

Ibn al-Qaysarani said in Dhuheirat al-Hifaz (2/1085): "[It] Contains Ahmad al-Malhami, a liar (Fihi Ahmad al-Malhami Kadhabin)."

Ibn al-Jawzi said in Al-Mawdu'at li-Ibn al-Jawzi (1/189): "Fabricated (Mawdu')."

See the hadith we mentioned above (#94), narrated in Al-Firdous (387).

96- "Whoever does not distinguish between three things will not have a share among the community: the one who does not differentiate between deeds and faith, between sustenance and work, and between death and illness."

[Narrated on the authority of Anas ibn Malik, attributed to the Prophet ﷺ]

Al-Abatil wal-Manakir (29), Al-Mawdu'at (1/134).

Ibn al-Jawzi said in Al-Mawdu'at li-Ibn al-Jawzi (1/194-197): "Fabricated (Mawdu')."

Al-Suyuti said in Al-Lalil al-Masnua (1/42): "Fabricated (Mawdu')."

Abu Abdullah Al-Hamdhani Al-Jorqani said in Al-Abatil wal-Munakir (1/160): "Invalid (Batil)."

97- "My nation will remain upon goodness as long as they do not change their direction of prayer (Qibla) and do not differ among themselves in their faith."

[Narrated on the authority of Anas ibn Malik, attributed to the Prophet ﷺ]

Al-Lalail Al-Masnu'ah fi Al-Ahadith Al-Mawdu'ah (1/44), Al-Mawdoo'at (1/196).

Al-Jorqani said in Al-Abatil wal-Munakir (1/169): "Invalid (Batil)."

Ibn al-Jawzi said in Al-Mawdu'at li-Ibn al-Jawzi (1/196): "Fabricated (Mawdu')."

Al-Shawkani said in Al-Fawaid al-Majmu'ah (453): "Fabricated (Mawdu')."

98- "...(Dua during) the last part of the night, and at the end of the obligatory prayers [is most likely to be listened to]."

[Narrated on the authority of Abu Umamah al-Bahili, attributed to the Prophet ﷺ]

Sunan al-Tirmidhi (3499), Al-Sunan Al-Kubra (9936).

Sadruddin al-Munawi said in Kashf al-Manahij wal-Tanqih (391): "Its narrators are trustworthy, but Ibn Ma'in said about Abd al-Rahman ibn Sabit: He did not hear from Abu Umamah."

Al-Wadi'i said in Ahadith Mu'alla (170): "Its chain is that of a reliable hadith, but Yahya ibn Ma'in said that Abd al-Rahman ibn Sabit did not hear from Abu Umamah."

Ibn Hajar al-Asqalani said in Nata'ij al-Afkar (2/247): "It has defects."

Ibn Hajar al-Asqalani said in Al-Fath al-Rabbaniya (3/27): "It has defects, including disconnection and irregularity."

Ibn al-Qattan said in Al-Wahm wal-Iyham (2/385): "Discontinuous (Munqati')."

Some scholars have said this hadith is sound (Hasan) based on other evidences.

The Investigators of Al-Risaf Lima Ruwiya An Al-Nabi Sallallahu Alaihi Wasallam Min Al-Fa'l Wal-Wasf (1/385) – yes, that's the actual title – said: "In its chain, there is weakness and disconnection, but due to its content, there are supporting evidences that elevate it to the status of sound."

The Investigators of Al-Tahbir li Iyadah Ma'ani Al-Taysir (4/20) said: "Authentic (Sahih)."

Al-Albani said in Sahih al-Tirmidhi (3499): "Sound (Hasan)."

It is mentioned in a authentic (Sahih) hadith that the Prophet ﷺ said: "Our Lord, blessed and exalted, descends to the lowest heaven every night when the last third of the night remains. He says, 'Who calls upon Me, so that I may answer him? Who asks Me, so that I may give him? Who seeks My forgiveness, so that I may forgive him?'" See: Sahih al-Bukhari (1145).

It is also recommended to make supplication after completing the last Tashahhud, one should seek help from Allah from the punishment of Hell, the grave, trials, etc. See: Sahih Muslim (588).

He ﷺ also said: "The closest that a servant comes to his Lord is when he is prostrating, so make plenty of supplication." See: Sahih Muslim (482).

As for the meaning of "At the end of the obligatory prayers," there is a difference of opinion about it. Some have said what is meant by this is after one gives the Tasleem for the prayer; others said before the Tasleem, so in Tasahud. Those who said this is meant after the prayer, they said that dua in this context refers to the Adkhar that is meant to be recited after the five obligatory prayers, such as Ayat al-Kursi, and the supplications. I've explained this before: that this does not mean one makes dua after each prayer, meaning they raise their hands and ask Allah thinking this is Sunnah, but rather one should make dua in prostration as the Prophet ﷺ told us that it is the best time! It also doesn't make much sense to make dua after completing the prayer, because prayer itself is a conversation with Allah, so how does it make sense to close the prayer, then to raise your hands and pray again?

So what seems more correct is what is meant by "At the end of the obligatory prayers" is before giving the Tasleem (in Tasahud). I explained this before and after looking at the wording of different hadiths, the wording of those hadiths that had supplications which are recited after prayer and those hadiths that spoke about the supplications in Tasahud, it seems more correct what is meant by this hadith is before the Tasleem. But regardless, if one says this means after the Tasleem, still not many scholars have claimed that this means to raise one's hands and make dua, but rather dua in this context it means the Adkar that one recites after prayer such as Astaghfirullah (I seek forgiveness from Allah) three times followed by Allahumma antas-Salam wa minkas-Salam, tabarakta ya Dhal-Jalali wal-Ikram (O Allah, You are the Peace, and from You comes peace. Blessed are You, O Possessor of Majesty and Honor), and so on.

So if one makes dua after the obligatory prayers, there's nothing wrong in this, but it should not become a habit. If someone's heart is genuinely in the dua, then there's nothing wrong in this. But what is happening nowadays is people start thinking this is Sunnah or they have made this a habit. Even in the Masjid, I see after the Imam finishes the obligatory prayers, he doesn't recite the Adkar, but rather he raises his hands first, then makes dua, and everyone says Ameen, Ameen. After he's done, he puts his hands down, so do the people, and they immediately get up and leave. What is this?

It seems like we have found a shortcut in the name of Islam for everything. The Imam makes dua, we say Ameen, that's it, we get up and leave. This is extremely far from the Sunnah unfortunately. The fact is most people have zero idea what the Imam is saying as the dua is in Arabic. How can one sincerely make dua when they have no idea what they are asking Allah for? The Imam could be saying inappropriate things, and they will be saying "Ameen" because they have no idea what they are asking Allah for. It's just a habit that doesn't seem sincere but rather something people force on themselves.

The Sunnah is so beautiful; we complete the prayer, silently recite our Adkar after prayer, get rewarded for sitting there while we recite it, get up, and leave.

So scholars have said that making dua in congregation is a good act, and there's nothing wrong in this, as long as it is not taken as a regular habit. If it's done after a long time, there's nothing wrong in this, but it should not be done five times a day after each obligatory prayer. If it was done at the time of the three favorite generations, we would've seen many hadiths, even if they were weak, yet I have not seen even one such hadith!

But if an Imam makes dua in congregation after each obligatory prayer and he has made it a habit, one can privately advise him and explain to him why it's wrong. If he doesn't listen or accept, then it's okay; one should not get angry, but rather be kind to him. If he doesn't accept, it's okay as you have done your part to tell him what's right and wrong. If he makes dua after one tells him why it's an innovation, one can just not participate in the innovation while others are making dua.

I explained this matter in much more detail in "Nur al-Qalb" (1/54-63), Allah Knows Best.

99- “Call upon Allah while being certain of being answered, and know that Allah does not respond to a supplication from the heart of one heedless and occupied by play.”

[Narrated on the authority of Abu Hurairah, attributed to the Prophet ﷺ]

Sunan al-Tirmidhi (3479), Musnad al-Bazzar (10061).

Al-Mundhiri said in Al-Targhib wa Al-Tarhib (2/397): “Salih Al-Mari abandoned it, as reported by Abu Dawood and Al-Nasai.”

Al-Nawawi said in Al-Adhkar li-Al-Nawawi (492): “Its chain is weak (Isnaduhu Da’eef).”

Ibn Al-Qaisarani said in Tadhkirat Al-Hifath (22): “Salih ibn Bashir Al-Mari is abandoned in hadith narration.”

Al-Dhahabi said in Mizan Al-I’tidal (2/290): “Salih ibn Bashir ibn Mari is criticized in his narrations.”

Ibn Hibban said in Al-Majroheen (471): “Salih ibn Bashir Al-Mari appeared with fabricated narrations when narrating from reliable sources and deserves abandonment in arguments. Yahya ibn Ma’in strongly criticized him.”

Al-Iraqi said in Takhrij Al-Ihya’ li-Al-Iraqi (406): “Salih Al-Mari was unique in narrating it; however, he is weak in hadith, being one of the ascetics of Basra.”

Ibn Al-Qaisarani said in Ma’rifat Al-Tadhkirah (88): “Salih ibn Bashir Al-Mari narrated it, but he is considered unreliable (Rawahu Salih ibn Bashir Al-Mari Wa Huwa Matruk).”

100- “Whoever doubts his faith, his deeds will be in vain in the hereafter.”

[Narrated on the authority of Anas ibn Malik, attributed to the Prophet ﷺ]

Al-Majrouhin (2/133), Al-Mawdoo’at (1/135).

Al-Shawkani said in Al-Fawaid Al-Majmoo’ah (453): “Fabricated (Mawdu’).”

Ibn al-Qaysarani said in Tadhkirat al-Huffadh (333): “[In it] Ghanim ibn Salim narrates from Anas, and he has a fabricated version from him.”

Ibn al-Jawzi said in Al-Mawdu’at (1/198): “It is not authentic (La Yusahh).”

101- “Just as nothing benefits alongside associating partners with Allah (Shirk), likewise, nothing harms alongside faith.”

[Narrated on the authority of Umar ibn Al-Khattab, attributed to the Prophet ﷺ]

Al-Du’fa’ Al-Kabir (4/199), Al-Kamil in Al-Du’fa’ (2/232), Ma’rifat Al-Sahaba (871).

Al-Uqayli said in Adh-Dhu’afa al-Kabeer (4/199): “In it, there is Munzar ibn Ziyad, a narrator of rejected hadith.”

Ibn Adi said in Al-Kamil fi al-Du’afa (2/534): “Rejected (Munkar).”

Ibn al-Jawzi said in Al-Mawdu’at li-Ibn al-Jawzi (1/200): “Not authentic (La Yusahh).”

Muhammad ibn Abd al-Hadi said in Risalat Latifah fi Ahadith Da’ifah (31): “[It] has no chain or he has a chain, but it is not relied upon by the critics among the people of knowledge.”

Al-Albani said in As-Silsilah Adh-Dha’ifah (4125): “Weak (Da’eef).”

Ibn al-Qattan said in Al-Wahm wa Al-Iyham (3/246): “[And in it] Munzar ibn Ziyad, Amr ibn Ali said: He was a liar, and Ya’qub ibn Sufyan said: His condition is not known.”

It is mentioned in a authentic (Sahih) hadith that the Prophet ﷺ said: Allah said: “O son of Adam, if you come to Me with sins nearly as great as the earth, and then you meet Me without associating anything with Me, I will come to you with forgiveness nearly as great as it.”

Ibn al-Qayyim said [regarding this hadith] in Hidayat al-Hayara (246): “Authentic (Sahih).”

It is mentioned in a authentic (Sahih) hadith that the Prophet ﷺ said: “Allah, Almighty and Glorious, said: ‘I am the most self-sufficient,

having no need for partners. Whoever performs a deed while associating others with Me in it, I am absolved of any connection to him, and he belongs to the one he associated with Me.'"

Sahih Muslim (2985) Sunan Ibn Majah (4202), Musnad Ahmad (9619).

102- "If a person embraces Islam through someone's guidance, Paradise becomes obligatory for them."

[Narrated on the authority of Uqba ibn Aamir, attributed to the Prophet ﷺ]

Musnad Al-Shihab (472), Al-Mu'jam al-Awsat (786), Tarikh Dimashq (3/271).

Ibn al-Jawzi said in Al-Mawdu'at li-Ibn al-Jawzi (1/203): "[In it is] Muhammad ibn Muawiya, whom Yahya used to accuse of lying, and Ahmad ibn Hanbal and Ad-Daraqutni said: He is a liar. An-Nasa'i said: Stopped at the level of the Companion and abandoned."

Al-Dhahabi said in Mizan al-I'tidal (4/45): "Strongly rejected (Munkar Jiddan)."

Al-Haythami said in Majma' al-Zawa'id (5/337): "In it is Muhammad ibn Muawiya al-Naysaburi, whom Ahmad considered trustworthy, but the majority deemed him weak. The rest of its narrators are reliable."

Al-Safarini al-Hanbali said in Sharh Kitab al-Shihab (77): "Its chain is weak (Isnaduhu Da'eef)."

Al-Albani said in Da'eef al-Jami' (5415): "Very weak (Da'eef Jiddan)."

103- "He was above the clouds, below which was air, and above which was air and water. Then He created His Throne above the water."

[Narrated on the authority of Waki ibn Hudus from Abu Razin, attributed to the Prophet ﷺ]

Sunan Ibn Majah (182), Musnad Ahmad (16188), Sunan al-Tirmidhi (3109).

Shuayb al-Arna'out said in Takhrij Siyar A'lam al-Nubala (10/505): "Its chain is weak (Sanaduhu Da'eef)."

Al-Albani said in Da'eef Ibn Majah (32): "Weak (Da'eef)."

There are some similar authentic (Sahih) hadiths in which the Prophet ﷺ said:

"Allah ordained the measures (of quality) of the creation fifty thousand years before He created the heavens and the earth, as His Throne was upon water." See: Sahih Muslim (2653).

"The Right (Hand) of Allah Is full, and (Its fullness) is not affected by the continuous spending night and day. Do you see what He has spent since He created the Heavens and the Earth? Yet all that has not decreased what is in His Right Hand. His Throne is over the water and in His other Hand is the Bounty or the Power to bring about death, and He raises some people and brings others down." See: Sahih al-Bukhari (7419).

104- "The sun and the moon are two visible signs of Allah's creation in the fire."

[Narrated on the authority of Anas ibn Malik, attributed to the Prophet ﷺ]

Al-Tayalisi (2217), Musnad Abu Ya'la (4116), Mushkil Al-Athar (184).

Ibn Hibban said in Tahdhib al-Tahdhib (3/210): "Fabricated [report] in which Darrus ibn Ziyad al-Ambari is mentioned. His narration cannot be relied upon."

Al-Dhahabi said in Talkhis al-Ilal al-Mutanahiyah (29): "[In it is] Darust ibn Ziyad, and he is unreliable."

Ibn Kathir said in Al-Bidaya wal-Nihaya (1/32): "[In it is] Yazid al-Raqaashi, and he is weak."

Al-Mu'allimi said in Al-Anwar al-Kashifah (181): "I studied and Yazid has two defects (darastu wa Yazid talfan)."

Ibn Rajab said in Takhwif min al-Nar (139): "Its chain is very weak (Isnaduhu Da'eef Jiddan)."

Ibn Hajar al-Asqalani said in Tahdhib al-Tahdhib (75): "Its chain is weak (Isnaduhu Da'eef)."

Al-Suyuti said in Al-Budur al-Safira (338): "Its chain is weak (Isnaduhu

Da'eef)."

Ibn al-Qaisarani said in Tadhkirat al-Huffaz (421): "[In it is] Darust ibn Ziyad al-Basri, known for fabricating hadith (Fihi Darust ibn Ziyad al-Basri Munkar al-Hadith)."

Shuayb al-Arnout said in Takhrij Mishkal al-Athar (184): "Its chain is weak, but it has a corroborating evidence, so it is strengthened by it (Isnaduhu Da'eef; lakin lahu shahid fayataqawwa bih)."

Ibn al-Jawzi said in Al-Mawdu'at li Ibn al-Jawzi (1/206): "Not authentic (La Yushahh)."

The Prophet ﷺ said in a authentic (Sahih) hadith: "The sun and the moon will be rolled up on the Day of Resurrection."

Shuayb al-Arnout said [regarding this hadith] in Takhrij Mishkal al-Athar (183): "Its chain is authentic according to the conditions of the two Shaykhs (al-Bukhari and Muslim)."

105- "What is this? Place your nose on the ground, as there is no prayer for one who does not place their nose on the ground along with their forehead in prayer."

[Narrated on the authority of Aisha, attributed to the Prophet ﷺ]

Sunan al-Daraqutni (1/348).

Ibn al-Daaraqutni said in Sunan al-Daaraqutni (1/707): "Weak with a problematic chain. It is not authentic for Muqatil from Urwah."

Muhammad ibn Abdul Hadi said in Tanqeeh al-Tahqeeq (2/256): "Weak with a problematic chain. Nashb ibn Amr al-Shaybani is in it. Al-Bukhari said: It is a rejected narration."

One should still prostrate with their nose and forehead on the ground while praying because Ibn Abbas said: "The Prophet ﷺ was ordered (by Allah) to prostrate on seven parts and not to tuck up the clothes or hair (while praying). Those parts are: the forehead (along with the tip of nose), both hands, both knees, and (toes of) both feet." This was narrated in Sahih al-Bukhari (809).

106- “This earth has safety from drowning due to the rainbow, and its people have safety from discord through supporting the Quraysh. Quraysh are the people of Allah, so when a tribe from the Arabs opposes them, they become the party of Satan.”

[Narrated on the authority of Abdullah ibn Abbas, attributed to the Prophet ﷺ]

Al-Mu’jam al-Awsat (11479), Al-Mustadrak ala al-Sahihayn (6959), Hilyat Al-Awliya (9/65).

Al-Albani said in Da’eef al-Jami’ (1249): “Very weak (Da’eef Jiddan).”

Al-Haythami said in Majma’ al-Zawa’id (5/198): “It includes Khalid ibn Da’lj, who is weak (fih Khalid ibn Dualj wa-huwa Da’eef).”

Ibn Asakir said in Tarikh Dimashq (8/217): “Ishaq ibn Sa’id ibn al-Arkoon is in it. Abu Hatim said: He is not trustworthy, and al-Daraqutni said: He is accused of fabricating hadiths.”

107- “Do not say ‘Ramadan’ for Ramadan is the name of Allah, but say ‘the month of Ramadan.’”

[Narrated on the authority of Abu Hurairah, attributed to the Prophet ﷺ]

Musnad al-Firdous (7433), Al-Kamil fi Al-Du’fa’ (7/53), Sunan al-Kubra (8158).

Al-Nawawi said in Tahdhib al-Asma’ wa al-Lughat (3/127): “The weakness is evident upon it (Al-Da’f bayn alayh).”

Ibn al-Mulqin said in Al-I’lam bi Fawa’id Umdat al-Ahkam (5/140): “Weak (Da’eef).”

Al-San’ani said in Subul al-Salam (2/239): “Weak (Da’eef).”

Al-Albani said in Al-Silsilah al-Da’ifah (6768): “Invalid (Batil).”

Al-Jurqani said in Al-Abatil wa al-Manakir (2/113): “Invalid (Batil).”

Al-Shawkani said in Al-Fawa’id al-Majmu’ah (87): “In its chain is Muhammad ibn Abi Ma’shar.”

Ibn al-Qaysarani said in Dhukhrat al-Hifazh (5/2630): “Very weak due to Abu Ma’shar Najih being included in it (Fih Abu Mu’ashar Najih Da’eef Jiddan).”

Ibn Adi said in Al-Kamil fi al-Du’afa (8/313): “Not preserved (Ghayr Mahfuz).”

Ibn Hajar al-Asqalani said in Fath al-Bari (4/135): “Weak (Da’eef).”

Al-Dhahabi said in Mizan al-I’tidal (4/247): “It contains Najih Abu Ma’shar who has been mentioned in his criticism (Fih Najih Abu Mu’ashar dhukir min jarhihi).”

Ibn al-Jawzi said in al-Mawdu’at (2/545): “Fabricated with no basis.”

Al-Bayhaqi said in al-Sunan al-Kubra (4/201): “[In it] Abu Mu’ashar Najih al-Sindi, he is weak according to Yahya ibn Ma’een.”

The Prophet ﷺ said in a authentic (Sahih) hadith: “Whoever fasts Ramadan and then follows it with six days of Shawwal, it is as if he has fasted for a lifetime.” See: Sahih Muslim (1164).

Ubayy ibn Ka’b said: The Prophet ﷺ used to observe Itikaf during the last ten nights of Ramadan. However, he did not observe Itikaf for a year, but in the following year, he observed Itikaf for twenty nights.

Sunan Abu Dawud (2463), Sunan Ibn Majah (1770).

Al-Albani said [regarding this hadith] in Sahih Abi Dawud (2463): ”Authentic (Sahih).”

Al-Wadi’i said [regarding this hadith] in Al-Sahih al-Musnad (2): “Authentic according to the conditions of Muslim.”

108- “In the seventh heaven, there is a house known as the ‘Ma’mur’ regarding the Kaaba. In the fourth heaven, there is a river named ‘Al-Haywan.’ Every day, Gabriel enters it and immerses himself once, then emerges causing a great splash, from which seventy thousand droplets are scattered. Allah creates an angel from each droplet, commanding them to visit the Ma’mur House and perform prayers there, which they do. Afterward, they leave and never return. One of them is appointed to oversee them, and they are commanded to stand in a specific place in the sky, glorifying Allah until the Day of Judgment.”

[Narrated on the authority of Abu Hurairah, attributed to the Prophet ﷺ]

Al-Du'fa' Al-Kabir (2/59), Al-Kamil in Al-Du'fa' (3/144), Tarikh Baghdad (1/122).

Ibn Hummat al-Dimashqi said in Al-Tankit wa al-Ifadah (21): "Its chain is weak (Isnaduhu Da'eef)."

Al-Qastallani said in Al-Mawahib al-Laduniyya (2/475): "Its chain is weak (Isnaduhu Da'eef)."

Al-Suyuti said in Al-Durr al-Manthur (13/679): "Its chain is weak (Isnaduhu Da'eef)."

Ibn Kathir said in Tafsir al-Qur'an al-Azim (7/404): "Very strange (Gharib Jiddan)."

Al-Fayrozabadi said in Safar al-Sa'adah (344): "This hadith has many routes, but nothing authentic has been narrated from them, and no hadith has been established in this context."

Al-Dhahabi said in Mizan al-I'tidal (2/57): "[In it is], there is Ruh ibn Jirah mentioned among his criticisms."

Ibn al-Jawzi said in al-Mawdhu'at (1/218): "He is not to be accused except by Ruh ibn Jannah, for he is known for it and no one else has followed him in it."

109- "The hearts of the children of Adam soften in winter, for Allah created Adam from clay, and clay softens in winter."

[Narrated on the authority of Muadh ibn Jabal, attributed to the Prophet ﷺ]

Musnad al-Firdous (4583), Al-Mawdoo'at (1/152), Hilyat Al-Awliya (5/216).

Al-Albani said in Al-Silsilah Al-Da'ifah (511): "Fabricated (Mawdu')."

Ibn al-Jawzi said in Al-Mawdu'at li-Ibn al-Jawzi (1/231): "It is not authentic; rather, it is preserved from the statement of Khalid ibn Ma'dan (La yashhu inna huwa mahfuzun min kalam Khalid ibn Ma'dan)."

Al-Suyuti said in Al-Jami' al-Saghir (6131): "Weak (Da'eef)."

Al-Dhahabi said in Mizan al-I'tidal (3/230): "Semi-fabricated (Shubha Mawdu')."

Ibn Hajar al-Asqalani said in Lisan al-Mizan (6/157): "[It contains] Umar ibn Yahya; Al-Daraqutni weakened him (Fihi Umar ibn Yahya dha'fahu al-Daraqutni)."

Al-Shawkani said in Al-Fawa'id Al-Majmu'ah (468): "Its chain is abandoned."

110- "Every newborn is marked on their head with five verses from the opening of Surah At-Taghabun."

[Narrated on the authority of Abdullah ibn Amr, attributed to the Prophet ﷺ]

Al-Majrouhin (2/341), Al-Mu'jam Al-Awsat (1763), Al-Mawdoo'at (1/152).

Ibn Kathir said in Tafsir al-Qur'an al-Azim (8/159): "Extremely strange, rather rejected (Gharib Jiddan Bal Munkar)."

Ibn Hibban said in Al-Majrooheen (2/423): "[It contains] Al-Walid ibn Al-Walid narrating from Ibn Thuban and Thabit ibn Yazid Al-Ajai'ib; it is not permissible to rely on them."

111- "The remembrance of Allah in the morning and evening is better than striking swords in the path of Allah."

[Narrated on the authority of Anas ibn Malik, attributed to the Prophet ﷺ]

Al-Kamil fi Al-Du'fa' (2/124).

Al-Iraqi said in Takhreej al-Ihya' (1/391): "Its chain is weak originally, and it is well-known from the statement of Ibn Umar."

Ibn al-Qaysarani said in Dhu'ayrat al-Hafath (4/1935): "[It contains] an unknown narrator, and Al-Adawi said similarly."

Al-Albani said in Da'eef al-Jami' (4669): "Fabricated (Mawdu')."

Shadi Al Numan mentioned this hadith in this book "Kitab al-Jami' li-Kutub al-Du'afa' wa al-Matrukin wa al-Kadhibin (The Comprehensive Book of Weak, Fabricated, and Abandoned Hadiths)" (5/266).

112- "Whoever has three children and does not name one of them Muhammad is being stingy. And if you call him Muhammad, do not insult him, do not scold him, do not disgrace him, and do not beat him. Honor him and respect him."

[Narrated on the authority of Abdullah ibn Umar, attributed to the Prophet ﷺ]

Al-Kamil fi Al-Du'fa' (3/18).

Al-Dhahabi said in Tertib al-Mawdu'at (32): "[In it] Khalid ibn Yazid is accused."

Muhammad ibn Abd al-Hadi said in Al-Sarim al-Munki (285): "Rejected (Munkar)."

Ibn Adi said in Al-Kamil fi al-Du'afa (3/437): "Rejected (Munkar)."

Ibn al-Qaysarani said in Dhu Khayrat al-Hifaz (4/2432): "Regarding it from Ibn Abbas, there is Laith who is weak, and from Ibn Umar it is rejected."

Ibn al-Jawzi said in Al-Mawdu'at li Ibn al-Jawzi (1/237): "[Regarding] Khalid ibn Yazid, Yahya, and Abu Hatim al-Razi said he is a liar, and Ibn Hibban said he narrates fabricated reports."

The Prophet ﷺ said in a authentic (Sahih) hadith: "Name yourselves with my name (use my name) but do not name yourselves with my Kunya name (i.e. Abu al-Qasim). See: Sahih al-Bukhari (110).

113- "This house will not be entered by poverty as long as my name is mentioned."

[Narrated on the authority of Abu Hurairah, attributed to the Prophet ﷺ]

Al-Mawdoo'at (1/156), Al-Kamil fi Al-Du'fa' (6/160).

Al-Shawkani said in Al-Fawa'id Al-Majmoo'ah (471): "Its chain is lost (Fi Isnadihi Wada'a)."

Al-Dhahabi said in Tarteeb al-Mawdu'at (32): "[Regarding] Ibn Abd al-Malik, Ahmad said: He used to fabricate Hadith."

Ibn al-Jawzi said in Al-Mawdu'at li-Ibn al-Jawzi (1/239): "Not authentic."

Ibn al-Qaisarani said in Dhukayrat al-Huffaz (5/2711): "Very rejected (Munkar Jiddan)."

Ibn Adi said in Al-Kamil fi al-Du'afa (7/350): "Very rejected."

114- "Whoever has a newborn and names him Muhammad, seeking blessings by that name, both the child and their parents will be in Paradise."

[Narrated on the authority of Abu Umamah Al-Bahili, attributed to the Prophet ﷺ]

Al-Taddun fi Akhbar Qazvin (2/343), Al-Mushaykhah (453), Al-Mawdoo'at (1/157).

Al-Qawuqji said in Al-Lu'lu' al-Marsu (202): "Fabricated (Mawdu')."

Ibn al-Qayyim said in Al-Manar al-Munif (52): "Fabricated (Mawdu')."

Al-Dhahabi said in Mizan al-I'tidal (1/447): "Fabricated (Mawdu')."

Al-Albani said in Al-Silsilah al-Da'ifah (171): "Fabricated (Mawdu')."

Ibn al-Jawzi said in Al-Mawdu'at li-Ibn al-Jawzi (1/241): "In its chain are those who have spoken about him (Fi Isnadihi Maan Tukallama Fihi)."

115- "Give your children kunyas (honorific names) before other titles become prevalent and dominant."

[Narrated on the authority of Abdullah ibn Umar, attributed to the Prophet ﷺ]

Al-Majrouhin (1/310), Al-Kamil fi Al-Du'fa' (2/15), Al-Firdaws (2076).

Al-Dhahabi said in Mizan al-Itidal (1/320): "Not authentic (Ghayr Sahih)."

Ibn al-Jawzi said in Al-Mawdu'at li-Ibn al-Jawzi (1/246): "Not authentic."

Al-Albani said in Da'eef al-Jami' al-Saghir (2314): "Fabricated (Mawdu')."

116- "No Muslim dies on the day of Friday, nor the night of Friday, except that Allah protects him from the trials of the grave."

[Narrated on the authority of Abdullah ibn Amr, attributed to the Prophet ﷺ]

Sunan al-Tirmidhi (1074), Musnad Ahmad (6582).

Al-Diya al-Maqdisi said in Al-Sunan wa al-Ahkam (3/208): "It contains Rabi'ah ibn Saif. Al-Tirmidhi said: We do not recognize him being heard from Abdullah ibn Amr."

I said: "In its chain is Rabi'ah ibn Saif. He is weak according to Al-Ishbili and Al-Nasa'i. Ibn Hibban said: He makes many mistakes.

Al-Mundhiri said in Al-Targhib wa al-Tarhib (4/285): "His status is such that it is not considered for possible improvement."

Al-Mizzi said in Tahdhib al-Kamal (6/158): "[In it], Rabi'ah ibn Saif is mentioned. Al-Bukhari said about him there are objectionable things, while Al-Nasai said there is no harm in him. Ibn Hibban mentioned him among the trustworthy narrators and said he used to make many mistakes."

Muhammad ibn Abdul Hadi said in Risalat Latifah fi Ahadith Da'ifah (40): "It has no chain or it has a chain, but scholars of hadith do not rely on similar narrations."

Al-Qastallani said in Irshad al-Sari (2/475): "[There is] Weakness in its chain."

Ibn Hajar al-Asqalani said in Fath al-Bari (3/297): "Similar to it has been narrated with a weaker chain."

Al-Mubarakfuri said in Tuhfat al-Ahwadhi (3/524): "Weak due to its discontinuity, but it has supporting evidences."

Ahmad Shakir said in Takhrij al-Musnad li-Shakir (10/87): "Its chain is weak (Isnaduhu Da'eef)."

Shu'ayb al-Arna'out said in Takhrij Sira A'lam al-Nubala (11/337): "Discontinued."

Al-Suyuti said in Al-Jami' al-Saghir (8089): "Weak (Da'eef)."

117- "Adopt pleasant manners and a serious countenance, for indeed, Allah is too shy to cause punishment to a person with good looks."

[Narrated on the authority of Anas ibn Malik, attributed to the Prophet ﷺ]

Al-Irshad (155), Tarikh Baghdad (7/383), Al-Mawdoo'at (1/161).

Al-Albani said in Al-Silsilah Al-Da'ifah (131): "Fabricated (Mawdu')."

Ibn al-Jawzi said in Al-Mawdoo'at (1/250): "Fabricated (Mawdu')."

Al-Shawkani said in Al-Fawa'id Al-Majmoo'ah (218): "Fabricated (Mawdu')."

Ibn al-Qayyim said in Al-Manar al-Munif (53): "Fabricated (Mawdu')."

Al-Khatib al-Baghdadi said in Tarikh Baghdad (7/393): "Elevated but fabricated (Marfu', Mawdu')."

118- "The blueness in the eye is a blessing."

[Narrated on the authority of Aisha, attributed to the Prophet ﷺ]

Al-Majroohin (2/164).

Al-Dhahabi said in Mizan al-I'tidal (2/367): "It contains Ubaid ibn Suhayb al-Basri, one of the abandoned narrators."

Ibn al-Jawzi said in Al-Mawdu'at li-Ibn al-Jawzi (1/251): "Not authentic (La Yusahh)."

Ibn al-Qaisarani said in Tadhkirat al-Huffaz (419): "It contains Ubaid ibn Suhayb al-Basri accused of fabrication."

Ibn Hibban said in Al-Majrooheen (2/154): "Contains Ubaid ibn Suhayb who narrates objectionable hadiths from prominent figures, which are testified to be fabricated."

Ad-Daraqutni said in Ta'liqat Ala Al-Majrooheen (197): "Blameworthy and criticized, specifically against Muhammad ibn Musa, who is Al-Kadimi."

119- "Indeed, the Messenger of Allah ﷺ used to love to look at greenery and flowing water."

[Narrated on the authority of Abdullah ibn Abbas, attributed to the Abdullah ibn Abbas]

At-Tibb An-Nabawi (135), Al-Shama'il al-Sharifa (635), Al-Taddun (3/359).

Al-Iraqi said in Takhrij al-Ihya' (5/8): "Its chain is weak (Isnaduhu Da'eef)."

Ibn al-Qattan said in Al-Nathr fi Ahkam al-Nathr (282): "Not Authentic (La Yusahh)."

Al-Albani said in Al-Silsilah al-Da'ifah (5933): "Very Weak (Da'eef Jiddan)."

120- "How perfect is Allah's creation of man's nature, yet he fed him to the fire."

[Narrated on the authority of Abdullah ibn Umar & Umar ibn Al-Khattab, attributed to the Prophet ﷺ]

Al-Kamil fi Al-Du'fa' (2/339).

Ibn al-Qaysarani said in Dhukairat al-Hifaz (4/2053): "Invalid (Batil)."

Ibn al-Jawzi said in Al-Mawdu'at li Ibn al-Jawzi (1/255): "Not established (La Yuthbit)."

Ibn Adi said in Al-Kamil fi al-Du'afa' (3/197): "Invalid with this chain (Batil Bihadha al-Isnad)."

It is mentioned in a authentic (Sahih) hadith narrated by Abu Hurairah who said: "The Prophet ﷺ was asked about what leads most people to Hellfire, to which he replied: 'The mouth and the private parts.' He was also asked about what leads most people to Paradise, to which he replied: 'Good manners.'"

Sunan al-Tirmidhi (2004), Sunan Ibn Majah (4246), Msunad Ahmad (7894).

Al-Albani said [regarding this hadith] in Sahih al-Targhib (1723): “Sound (Hasan).”

Shu’ayb al-Arna’ut said [regarding this hadith] in Takhrij al-Musnad li Shu’ayb (7907): “Sound (Hasan).”

Ahmad Shakir said [regarding this hadith] in Takhrij al-Musnad li Shakir (15/32): “Its chain is authentic (Isnaduhu Sahih).”

121- “Part of a man’s happiness is the lightness of his beard.”

[Narrated on the authority of Abdullah ibn Abbas, attributed to the Prophet ﷺ]

Al-Majrouhin (1/397), Al-Mu’jam al-Awsat (12920), Al-Mawdoo’at (1/165).

Ibn al-Jawzi said in Al-Mawdu’at li Ibn al-Jawzi (1/258): “Not authentic (La Yushaa).”

Ibn al-Qaysarani said in Ma’rifat al-Tadhkirah (198): “In it is Sakeen ibn Abi Suraaj who narrates fabricated reports as authentic.”

Al-Suyuti said in Al-Jami’ al-Saghir (8232): “Weak (Da’eef).”

Muhammad Jar Allah al-Sa’di said in Al-Nawafih al-Atirah (342): “Fabricated (Mawdu’).”

Al-Albani said in Da’eef al-Jami’ (5303): “Fabricated (Mawdu’).”

A similar hadith was narrated by Abu Hurairah about which Al-Dhahabi said in Mizan al-I’tidal (1/548): “[It is a] Lie (Kazb).” Ibn al-Jawzi said in Al-Mawdu’at li Ibn al-Jawzi (1/259): “Not authentic (La Yushah).”

122- “It’s not about the length of the beard a man takes from, but from the temples.”

[Narrated on the authority of Abu Saeed Al-Khudri, attributed to the

Prophet ﷺ]

Al-Kamil fi Al-Du'fa' (5/381), Tarikh Baghdad (5/187), Hilyat Al-Awliya (3/324).

Ibn Adi said in al-Kamil fi al-Du'afa (7/99): "In general, the narrations of Afir ibn Ma'dan are not preserved."

Al-Khatib al-Baghdadi said in Tarikh Baghdad (5/396): "[In it] Ahmad ibn al-Walid al-Mukhrami said Ibn Mukhlad is worth a penny."

Ibn al-Qaisarani said in Dhuha al-Hifazh (5/2689): "[In it] Ghafir ibn Ma'dan is nothing."

Abdul Haqq al-Ishbili said in al-Ahkam al-Wustah (1/242): "This hadith is not preserved, and 'Afir ibn Ma'dan is weak."

Al-Albani said in al-Silsilah al-Da'ifah (5453): "Very weak (Da'eef Jiddan)."

Al-Shawkani said in al-Fawa'id al-Majmu'ah (198): "In its chain, there is a liar (Fi Isnadihi Kathab)."

Al-Dhahabi said in Tartiib al-Mawdu'at (234): "In it, Afir ibn Ma'dan (Fiha Afir ibn Ma'dan)."

123- "Indeed, Allah purifies a people from sins by making them bald on their heads. Surely, Ali is the foremost among them."

[Narrated on the authority of Abdullah ibn Abbas, attributed to the Prophet ﷺ]

Al-Kamil fi Al-Du'fa' (1/204), Tarikh Gurjan (86).

Ibn Adi said in Al-Kamil fi al-Du'afa (1/335): "False (Batil)."

Ibn al-Qaysarani said in Dhukarah al-Hifaz (1/582): "False (Batil)."

Ibn al-Qayyim said in Al-Manar al-Munif (54): "Fabricated (Mawdu')."

Al-Qawuqji said in Al-Lu'lu' al-Mursu' (55): "Fabricated (Mawdu')."

124- “The growth of hair in the nose is a protection from leprosy.”

[Narrated on the authority of Aisha, attributed to the Prophet ﷺ]

Musnad Abu Ya’la (4368), Al-Majrooheen (1/206), Ad-Du’afa Al-Kabeer (4/294).

Ahmad ibn Hanbal said in Al-Mawdhoo’at (1/267): “He is nothing (Laysa min dha shay).”

Yahya ibn Ma’een said in Al-Mawdhoo’at (1/267): “Invalid (Batil).”

Al-Uqayli said in Al-Du’afa Al-Kabeer (4/295): [In it is] Nu’aim ibn Mu’awiyah, Al-Bukhari said: [He is] Rejected in Hadith.”

Ibn al-Qaisarani said in Dhakheerat al-Hifaz (3/1510): “From Aisha with a chain including Masruq and from Abu Huraira with a chain considered weak.”

Ibn al-Jawzi said in Al-Mawdhoo’at (1/263): “It is not authentic (Laysa lahu sahah).”

Al-Baghawi said in Tahdhib al-Tahdhib (1/351): “False (Batil).”

Ibn Hibban said in al-Majruhin (1/194): “False, with no basis (Batil la asl lahu).”

Al-Albani said in Da’eef al-Jami’ (5954): “Fabricated (Mawdu’).”

Al-Mizzi said in Tahdhib al-Kamal (16/514): “[In it] Muhammad ibn Abdul Rahman al-Qashiri is among the weak and abandoned narrators.”

Muhammad Jar Allah al-Sa’di said in Al-Nawafih al-Atirah (421): “Weak (Da’eef).”

Mullah Ali Qari said in Al-Asrar al-Marfu’ah (416): “Its chain is weak (Sanaduhu Da’eef).”

Al-Suyuti said in Al-Lu’lu’ al-Masnua (1/123): “It is more likely that it is weak, not fabricated (Al-ashbah annahu Da’eef la Mawdu’).”

Ibn Hajar al-Asqalani said in Lisan al-Mizan (8/481): “[In it] Yahya ibn Hashim al-Samar is mentioned for his criticism.”

Ibn al-Saji said in Ta'liqat ala al-Majruhin (56): "Not reliable according to Ibn Ma'een."

Al-Haythami said in Majma' al-Zawa'id (5/104): "It contains Abu al-Rabi' al-Saman, who is weak."

It was also narrated by Jabir ibn Abdullah, Ibn Abbas and Abu Hurairah, all which were narrated with weak chains.

125- "The first thing Allah created was intellect. He said to it, 'Come forward,' and it came forward. Then He said to it, 'Go back,' and it went back. Then He said, 'By My might and majesty, I have not created a creation more beloved to Me than you. With you, I take and with you, I give. With you is reward and with you is punishment...'"

[Attributed to the Prophet ﷺ]

Kanz al-Ummal (7057).

Al-Iraqi said in Takhrij al-Ihya' (1/117): "Its chain is weak (Isnaduhu Da'eef)."

Ibn Taymiyyah said in Majmu al-Fatawa (18/336): "Fabricated lie (Kathib Mawdu')."

Mullah Ali Qari said in Al-Asrar al-Marfu'ah (143): "It is said to have no origin, or its origin is fabricated (Qeela la asl lahu aw bi aslihi Mawdu')."

Al-Zarqani said in Mukhtasar al-Maqasid (210): "It is said: Fabricated. However, it was transmitted with a sound chain of narrators, Transmitted: 'When Allah created the mind…' etc. And it came with two weak chains of transmission."

126- "Do not teach them writing, do not confine them to rooms, but teach them Surah An-Nur."

[Narrated on the authority of Aisha, attributed to the Prophet ﷺ]

Al-Mu'jam Al-Awsat (5713), Al-Mustadrak ala al-Sahihayn (3494), Shu'ab Al-Iman (2453), Al-Majruhin (2/240).

Al-Albani said in Al-Silsilah al-Da'ifah (178): "Fabricated (Mawdu')."

Al-Shawkani said in Al-Fawa'id al-Majmu'ah (126): "In its chain, Muhammad ibn Ibrahim al-Shami used to fabricate Hadiths."

Ibn al-Jawzi said in Al-Mawdu'at (3/64): "Not authentic (La Yusahh)."

Al-Dhahabi said in Tartib al-Mawdu'at (203): "In it, Muhammad ibn Ibrahim al-Shami is a liar (Fihi Muhammad ibn Ibrahim al-Shami kathab)."

Ibn Muflih said in Al-Adab Ash-Shar'iyyah (3/289): "Weak (Da'eef)."

Al-Bayhaqi said in Shu'ab al-Iman (2/962): "This chain of transmission is rejected (Bihatha al-Isnad Munkar)."

Al-Adheem Abadi said in Awn al-Ma'bud (10/212): "Weak and dubious (Da'eef wa Wahy)."

It is mentioned in a authentic (Sahih) athar: "Hafsa bint Umar, the mother of the believers, learned writing from Bint Abdullah Al-Muhajirah Al-Qurashiyyah Al-Adawiyyah…"

Al-Albani said [regarding this athar] in Haqooq al-Nisaa' fi al-Islam (17): "Its chain is authentic (Isnaduhu Sahih)."

127- "Whoever recites Surah Yasin on the night of Friday, their sins will be forgiven."

[Narrated on the authority of Abu Hurairah, attributed to the Prophet ﷺ]

Musnad Abu Ya'la (6224), Al-Du'fa' Al-Kabeer (1/202).

Al-Dimyati said in Al-Mutajir al-Rabih (87): "Its chain is weak (Sannaduhu Saqim)."

Al-Albani said in Al-Silsilah al-Da'ifah (5111): "Very weak (Da'eef Jiddan)."

Shu'ayb al-Arna'ut said in Takhrij Seer A'lam al-Nubala (4/586): "In it [there is] Jasr, who is weak…"

Al-Shawkani said in Tuhfat al-Dhakirin (136): "In its chain, Al-Mubarak ibn Fudalah is weakened according to Ahmad and An-Nasa'i, and Abu

Zur'ah said he is dishonest."

Ibn Hajar al-Asqalani said in Lisan al-Mizan (2/437): "Jasr ibn Farqad, mentioned in his criticism (Fih jisr ibn Firqad, dhukira min jurhi)."

Al-Uqayli said in Al-Du'afa al-Kabir (1/203): "The narrations regarding this text have some ambiguity (Al-rawaya fi hadha al-matn feeha layn)."

A similar hadith with a weak chain was also narrated by Abu Umamah Al-Bahili.

128- "Whoever recites Surah Al-Waqi'ah (The Inevitable) on a night, they will not encounter poverty."

[Narrated on the authority of Abdullah ibn Masoud, attributed to the Prophet ﷺ]

Musnad al-Harith (721), Amal al-Yawm wal-Laylah (680), Shu'ab Al-Iman (2498).

I said: "Its chain is weak according to others, but one can recite it as its in the virtue of deeds."

Ibn Hajar Al-Asqalani said in Nata'ij al-Afkar (3/262): "Strange (Ghareeb)."

Al-Albani said in Da'eef al-Jami (5773): "Weak (Da'eef)."

Ibn Uthaymeen said in Fatawa Nur ala al-Darb (2/578): "Weak (Da'eef)."

Al-Suyuti said in Al-Jami' al-Saghir (8923): "Weak (Da'eef)."

Al-Iraqi said in Takhrij al-Ihya' li Al-Iraqi (1/450): "Its chain is weak (Isnaduhu Da'eef)."

Ahmad ibn Hanbal said in Al-Muntakhab min al-Uyun wa al-Alil (95): "Rejected (Munkar)."

129- "Whoever recites Surah Al-Waqi'ah and learns it will not be recorded among the heedless."

[Narrated on the authority of Anas ibn Malik, attributed to the Prophet ﷺ]

Al-Waseet (4/231).

Al-Shawkani said in Al-Fawaid Al-Majmoo'ah (311): "Regarding its chain, there is falsehood (Fi Isnadihi Kadhib)."

Al-Albani said in Al-Silsilah Al-Da'ifah (291): "Fabricated (Mawdu')."

Ibn Hajar Al-Asqalani said in Nata'ij al-Afkar (3/264): "Its chain is very weak (Isnaduhu Da'eef Jiddan)."

130- "Teach your women Surah Al-Waqi'ah, as it is the Surah of wealth."

[Narrated on the authority of Anas ibn Malik, attributed to the Prophet ﷺ]

Al-Firdaws (4005).

Al-Albani said in Al-Silsilah Al-Da'ifah (5668): "Weak (Da'eef)."

131- "Teach your men Surah Al-Ma'idah (The Table Spread) and teach your women Surah An-Nur (The Light)."

[Narrated on the authority of Mujahid ibn Jabr Al-Makki, attributed to the Prophet ﷺ]

Shu'ab Al-Iman (2428).

Al-Suyuti said in Al-Jami' al-Saghir (5464): "Transmitted, Weak (Mursal, Da'eef)."

Al-Albani said in Da'eef al-Jami' (3729): "Weak (Da'eef)."

Ibn Iraq al-Kinani said in Tanzih al-Shari'ah (2/209): "Transmitted (Mursal)."

Al-Shawkani said in Fath al-Qadeer (4/5): "Transmitted (Mursal)."

132- "Teach your close ones Surah Yusuf, for indeed, any Muslim who recites it, or teaches it to their family, or to those under their authority, Allah will ease for them the agonies of death and grant them strength not to envy another Muslim."

[Narrated on the authority of Ubayy ibn Ka'b, attributed to the Prophet ﷺ]

Al-Kamil (7/127), Al-Wasit (2/599), Tarikh Isfahan (2/349).

Ibn Hajar al-Asqalani said in Al-Kafi al-Shafi (154): “Fabricated (Mawdu’).”

Ibn Kathir said in Tafsir al-Quran al-Azim (4/294): “From this aspect, it is not correct (Mun Haadha al-Wajh Laa Yosahh).”

Al-Zaila’i said in Takhrij al-Kashaf (2/179): “Weak (Da’eef).”

Abu Bakr Ahmed Jalu said in Zahr al-Firdaws - Al-Ghara’ib al-Multaqatah min Musnad al-Firdaws (1968): “Very Weak (Da’eef Jiddan).”

The investigators of Al-Kashf wal Bayan an Tafsir al-Qur’an (14/480) said: “The Hadith is Fabricated (Al-Hadith Mawdu’).”

133- “We were commanded to address people according to their understanding.”

[Narrated on the authority of Abdullah ibn Abbas, attributed to the Prophet ﷺ]

Al-Maqasid Al-Hasanah (1/164), Al-Kamil fi Al-Du’fa’ (5/241).

Al-Suyuti said in Tadrib al-Rawi (2/167): “Weak (Da’eef).”

Al-Ajlouni said in Kashf al-Khafa (1/225): “Its chain is weak (Isnaduhu Da’eef).”

Al-Sakhawi said in Al-Ajwibah al-Mardiyah (1/294): “Its chain of transmission is weak, and it has a corroborating witness (Isnaduhu Da’eef wa lahu Shahid).”

Al-Zarkashi said in Al-Lalil al-Manthura (107): “In its chain of narration, it is weak and unknown (Fi Isnadih Da’eef wa Majhul).”

Narrated Amir ibn Wathilah Abu al-Tufayl in a authentic (Sahih) athar: Ali said: “Narrate to people what they can understand; do you want Allah and His Messenger to be denied?” See: Sahih al-Bukhari (127).

134- “Verily, under every hair is a janaaba (state of major ritual impurity), so wash the hair and cleanse the skin.”

[Narrated on the authority of Abu Huraira, attributed to the Prophet ﷺ]

Sunan Abu Dawud (248), Sunan al-Tirmidhi (106), Sunan Ibn Majah (597).

Al-Albani said in Da'eef Ibn Majah (118): "Weak (Da'eef)."

Al-Shafi'i said in Tanqih al-Tahqiq (1/358): "Weak (Da'eef)."

Al-Azim Abadi said in Ghayat al-Maqsud (2/343): "Weak (Da'eef)."

Muhammad ibn Muhammad al-Ghazzi said in Itqan Ma Yohsin (1/191): "Weak (Da'eef)."

Al-Khattabi said in Ma'alim al-Sunan (1/69): "Weak (Da'eef)."

Yahya ibn Ma'in said in Tanqih al-Tahqiq (1/358): "Weak (Da'eef)."

Al-Nawawi said in Al-Majmu' (1/363): "Weak (Da'eef)."

Ibn al-Mulqin said in Al-Badr al-Munir (2/575): "Weak, Transmitted (Da'eef, Mursal)."

Al-Bukhari said in Tanqih al-Tahqiq (1/358): "Weak (Da'eef)."

135- "None of you should bathe in standing water, nor should he perform ablution standing on a rooftop unless he has a garment covering him, for if he cannot find privacy, then it is seen."

[Narrated on the authority of Abdullah ibn Mas'ud, attributed to the Prophet ﷺ]

Sunan Ibn Majah (615).

Ala al-Din al-Mughaltai said in Sharh Ibn Majah li-Mughaltai (2/305): "Weak and disconnected (Da'eef wa Munqati')."

Shuaib Al-Arna'ut said in Takrij Sunan Ibn Majah (615): "Its chain is weak (Isnaduhu Da'eef)."

Al-Albani said in Da'eef Ibn Majah (121): "Very weak (Da'eef Jiddan)."

136- “Read Surah Al-Baqarah in your homes and do not turn them into graves. The one who recites Surah Al-Baqarah will be crowned with a crown of light on the Day of Judgment in the heavens.”

[Narrated on the authority of Al-Salsal Ibn Al-Dalhams, attributed to the Prophet ﷺ]

Shu’ab Al-Iman (2385).

Al-Albani said in Da’eef al-Jami’ (1069): “Weak (Da’eef).”

Al-Suyuti said in Al-Jami’ al-Saghir (8906): “Weak (Da’eef).”

In a authentic hadith, the Messenger of Allah ﷺ said: “Do not make your houses like graves, for the Shaytan flees from a house in which Surah Al-Baqarah is recited.” See: Sahih Muslim (780).

137- “Seek intercession through my status, for indeed, my status with Allah is great.”

[Attributed to the Prophet ﷺ]

Al-Albani said in Al-Silsilah al-Da’ifah (22): “It has no basis (La Asl Lahu).”

Ibn Baz said in Majmu’ Fatawa (26/222): “Lie (Kathib).”

Ibn Taymiyyah said in Al-Fatawa al-Kubra (2/439): “Fabricated lie (Kathib Mawdu’).”

138- “The severity affects the choices of my nation.”

[Narrated on the authority of Abdullah ibn Abbas, attributed to the Prophet ﷺ]

Tarikh Isfahan (2/22), Musnad Abu Ya’la (2450), Al-Mu’jam al-Awsat (11332).

Ibn al-Jawzi said in Al-Ilal al-Mutanahiya (2/733): “Not authentic (La Yusahh).”

Al-Haythami said in Majma’ al-Zawa’id (8/29): “[It] Contains Salam ibn Muslim al-Tawil, who is abandoned (Fih Salam ibn Muslim al-Tawil

wahuwa Mutaruk).”

Husayn Salim Assad said in Musnad Abi Ya’la (2450): “Its chain is weak (Isnaduhu Da’eef).”

Al-Albani said in Al-Silsilah al-Da’ifah (26): “Weak (Da’eef).”

Al-Sakhawi said in Al-Maqasid al-Hasana (222): “In its chain, Salam ibn Salim al-Tawil is abandoned (Fi Isnadihi Salam ibn Salim al-Tawil Mutaruk).”

Al-Dhahabi said in Talkhis al-Ilal al-Mutanahiya (259): “[It] Contains Salam al-Tawil, who is abandoned (Salam al-Tawil Mutaruk).”

Ibn Adi said in Al-Kamil fi al-Du’afa (4/311): “The narration regarding affliction from Fadl ibn Atiyyah is weak, and his son Muhammad is weaker than him.”

139- “Whoever reaches the age of forty and his good deeds do not overcome his evil deeds, let him prepare for the Fire.”

[Narrated on the authority of Abdullah ibn Abbas, attributed to the Prophet ﷺ]

As-Silah (360), Al-Asrar al-Marfu’ah (449), Al-Durr al-Munthur (7/442).

Ibn al-Jawzi said in Al-Mawdu’at li Ibn al-Jawzi (1/281): “Not authentic (La Yusahh).”

Muhammad ibn Muhammad al-Ghazi said in Itqan Ma Yohsin (2/550): “Weak (Da’eef).”

Al-Dhahabi said in Tartib al-Mawdu’at (40): “Its chain is dark (Sanaduhu Mudhlam).”

140- “Respect the elders, as venerating the elders is a form of honoring Allah the Almighty.”

[Narrated on the authority of Anas ibn Malik, attributed to the Prophet ﷺ]

Al-Majrouhin (1/415), Al-Mawdoo’at (1/182), Al-Kamil fi Al-Du’fa’ (4/93), Al-Firdaws (8092).

Al-Albani said in Al-Silsilah al-Da’ifah (824): “Fabricated (Mawdu’).”

Ibn Adi said in Al-Kamil fi al-Du’afa (5/146): “Fabricated (Mawdu’).”

141- “The best of my nation are those who, when angry, control themselves and turn back.”

[Narrated on the authority of Ali ibn Abi Talib, attributed to the Prophet ﷺ]

Al-Mu’jam Al-Awsat (5793), Al-Du’fa’ Al-Kabir (2/289), Fawaa’idah (1626).

Al-Iraqi said in Takhrij al-Ihya’ (3/208): “Its chain is weak (Isnaduhu Da’eef).”

Al-Albani said in Da’eef al-Jami’ (2864): “Fabricated (Mawdu’).”

Muhammad ibn Muhammad al-Ghazi said in Itqan Ma Yuhassin (2/650): “Its chain is weak (Isnaduhu Da’eef).”

Al-Dhahabi said in Mizan al-I’tidal (2/472): “False (Batil).”

142- “The world beware, for it is more bewitching than Harut and Marut.”

[Narrated on the authority of Abu Al-Darda, attributed to the Prophet ﷺ]

Dhamm Al-Dunya (132), Shu’ab Al-Iman (10504).

Muhammad Jar Allah al-Sa’di said in Al-Nawafih al-Atirah (21): “Weak (Da’eef).”

Al-Ajloni said in Kashf al-Khafa (1/58): “Weak (Da’eef).”

Al-Suyuti said in Al-Jami’ al-Saghir (244): “Weak (Da’eef).”

Al-Albani said in Da’eef al-Jami’ (191): “Fabricated (Mawdu’).”

Al-Subki said in Tabaqat al-Shafi’iyyah al-Kubra (6/345): “I found no chain for it (Lam ajid lahu Isnadan).”

Al-Iraqi said in Takhrij al-Ihya’ (3/252): “Transmitted (Mursal).”

Muhammad ibn Muhammad al-Ghazi said in Itqan Ma Yuhassin (1/44): “Transmitted (Mursal).”

143- “The prophets are leaders, the scholars are masters, and sitting in their company is an increase.”

[Narrated on the authority of Ali ibn Abi Talib, attributed to the Prophet ﷺ]

Shu’ab Al-Iman (10096), Sunan al-Daraqutni (3/80), Musnad Al-Shihab (307).

Abdul Ali Abdul Hameed Hamed said in Shu’ab al-Iman (10096): “Its chain is very weak (Isnaduhu Da’eef Jiddan).”

Al-Saghani said in Al-Durr al-Multaqat (24): “Fabricated (Mawdu’).”

Mulla Ali Qari said in Al-Asrar al-Marfu’ah (100): “Fabricated (Mawdu’).”

Al-Albani said in Da’eef al-Jami (2301): “Fabricated (Mawdu’).”

Al-Qawuqji said in Al-Lu’lu’ al-Marsu’ (29): “Fabricated (Mawdu’).”

Al-Safarini al-Hanbali said in Sharh Kitab al-Shihab (442): “Its chain is weak (Isnaduhu Da’eef).”

144- “The month of Ramadan is suspended between the heavens and the earth and is not elevated to Allah except through the payment of Zakat al-Fitr.”

[Narrated on the authority of Jarir ibn Abdullah, attributed to the Prophet ﷺ]

Tarikh Baghdad (9/121), Tarikh Dimashq (43/93), Al-Illal al-Mutanahiya (823).

Al-Albani said in Da’eef al-Jami (3413): “Weak (Da’eef).”

Ibn al-Jawzi said in Al-Ilal al-Mutanahiya (2/499): “Not authentic (La Yusahh).”

Al-San'ani said in Tuhfat al-Muhtaj Sharh al-Jami' al-Saghir (2281): "It contains a weak narrator (Fihi rawi Da'eef)."

145- "Be kind to your maternal aunt, the date palm, for indeed, Allah created Adam from a handful of its soil, and thus, He created the date palm from it."

[Narrated on the authority of Abdullah ibn Umar, attributed to the Prophet ﷺ]

Al-Kamil fi Al-Du'fa' (2/156), Al-Mawdoo'at (1/184).

Ibn al-Jawzi said in Al-Mawdu'at li-Ibn al-Jawzi (1/291): "It is not authentic (La Yusahh)."

Al-Albani said in Al-Silsilah al-Da'ifah (261): "Fabricated (Mawdu')."

Ibn Adi said in Al-Kamil fi al-Du'afa' (2/400): "Fabricated (Mawdu')."

Ibn al-Qaisarani said in Dhuha al-Hifazh (1/247): "Its chain is fabricated (Isnaduhu Mawdu')."

146- "Verily, among the rights of Allah upon His servant is to honor the elderly Muslim, to take care of the Qur'an for those entrusted with it, and to obey the just leader."

[Narrated on the authority of Abdullah ibn Umar, attributed to the Prophet ﷺ]

Al-Du'fa' al-Kabir (3/20), Al-Majrouhin (2/262), Shu'ab al-Iman (10985).

Ibn al-Jawzi said in Al-Mawdu'at (1/288): "Not authentic (La Yusahh)."

Ibn al-Qaisarani said in Tadhkirat al-Huffaz (128): "[In it is] Muslim ibn Atiyyah al-Faqimi. Ibn Hibban said: He narrates rejected hadiths."

Ibn Hibban said in Al-Majruhin (2/341): "[In it is] Muslim ibn Atiyyah, very disapproved in hadith. He narrates solitary reports from Ata and others among the reliable narrators that do not resemble confirmed hadiths."

Al-Dhahabi said in Mizan al-I'tidal (2/638): "In its chain is Salim ibn Atiyyah al-Faqimi, who is weak."

147- “Allah created Adam from the dust of al-Jabiyah and molded him with the water of Paradise.”

[Narrated on the authority of Abu Hurairah, attributed to the Prophet ﷺ]

Al-Kamil fi Al-Du’fa’ (1/281), Al-Mawdoo’at (1/190), Al-Firdaus (2930).

Abu Hatim al-Razi said in Ilal Ibn Abi Hatim (2401): “This is a rejected hadith (Hadithun Munkar).”

Al-San’ani said in Al-Tanwir Sharh al-Jami’ al-Saghir (3/304): “Its chain is weak (Isnaduhu Da’eef).”

Ibn al-Jawzi said in Al-Mawdu’at (1/302): “Not authentic (La Yusahh).”

Al-Albani said in Da’eef al-Jami (2838): “Weak (Da’eef).”

148- “Whoever smells the red rose and does not send blessings upon me, has deprived me.”

[Attributed to the Prophet ﷺ]

Al-Mughni fi al-Du’afa’ (2/222).

Al-Ajlooni said in Kashf al-Khafa (2/334): “Fabricated (Mawdu’).”

Al-Sughani said in Al-Mawdu’at lil-Sughani (44): “Fabricated (Mawdu’).”

Al-Albani said in Al-Silsilah al-Da’ifah (537): “Fabricated (Mawdu’).”

Al-Dhahabi said in Mizan al-I’tidal (4/156): “False (Kathab).”

149- “The one who visits me and visits my father Ibrahim in one year, I assure him of Paradise.”

[Attributed to the Prophet ﷺ]

Al-Zurqani said in Mukhtasar al-Maqsad (1030): “Fabricated (Mawdu’).”

Muhammad Jar Allah al-Sa’di said in Al-Nawafih al-Atirah (381): “Fabricated (Mawdu’).”

An-Nawawi said in Al-I'tidhah fi Manasik al-Hajj wal-Umrah (467): "False (Batil)."

Al-Qawuqji said in Al-Lu'lu' al-Mursu' (182): "Fabricated (Mawdu')."

Al-Albani said in Al-Silsilah al-Da'ifah (46): "Fabricated (Mawdu')."

Ibn Taymiyyah said in Al-Fatawa al-Kubra (5/90): "Fabricated lie (Kathib Mawdu')."

Mulla Ali al-Qari said in Al-Asrar al-Marfu'ah (331): "[It is] Said to have no basis, or it is fabricated (Qeela la Asl lahu aw bi Aslihi Mawdu')."

150- "The child is the secret of his father."

[Attributed to the Prophet ﷺ]

Ibn al-Sughayri said in Al-Mawdu'at (37): "Fabricated (Mawdu')."

Al-Zarkashi said in Al-La'ali al-Masnu'ah (211): "It has no origin (La Asl Lahu)."

Al-Sakhawi said in Al-Maqasid al-Hasanah (530): "It has no origin (La Asl Lahu)."

Al-Albani said in Al-Silsilah al-Da'ifah (48): "It has no origin (La Asl Lahu)."

151- "Adultery breeds poverty."

[Narrated on the authority of Abdullah ibn Umar, attributed to the Prophet ﷺ]

Al-Majruhin (2/231), Al-Kamil (8/181), Shu'ab al-Iman (5034).

Al-Dhahabi said in Mizan al-I'tidal (3/424): "Disapproved (Munkar)."

Shu'ayb al-Arna'ut said in Takhrij Siyar A'lam al-Nubala (6/182): "Very weak (Da'eef Jiddan)."

Al-Albani said in Da'eef al-Jami' (3192): "Fabricated (Mawdu')."

Ibn al-Qaisarani said in Dhuhirah al-Huffaz (3/1424): “Not preserved (Ghayr Mahfuz).”

Al-Daraqutni said in Ta’liqat ala al-Majruhin (226): “He did not narrate from al-Layth al-Madi ibn Muhammad, and this al-Madi narrates falsehoods.”

Ibn Adi said in Al-Kamil fi al-Du’afa (8/183): “Not preserved (Ghayr Mahfuz).”

152- “There is no one except that there is a vein of leprosy on his head that sweats. When it flares up, Allah has allowed for him a cure: do not treat him.”

[Narrated on the authority of Aisha, attributed to the Prophet ﷺ]

Al-Mustadrak ala al-Sahihayn (8262).

Ibn al-Jawzi said in Al Mawdoo’at li Ibn al Jawzi (3/489): “It is not authentic (La Yasahh).”

Al-Albani said in Al-Silsilah al-Da’ifah (190): “Fabricated (Mawdu’).”

153- “Verily, I have been given Surah Al-Baqarah from the earlier revelations, and I have been given Taha and Ya Seen from the Tablets of Moses. I have been given the opening chapter (Al-Fatiha) and the concluding verses of Surah Al-Baqarah from beneath the Throne, and I have been given the elaborately detailed (Surah) as a gift.”

[Narrated on the authority of Maqil ibn Yassar, attributed to the Prophet ﷺ]

Hidayat al-Insan (1/23).

Al-Dhahabi said in Al-Ulu (108): “Disapproved (Munkar).”

Ibn Hajar al-Asqalani said in It’haf al-Maharah (13/389): “[In it] Ubaidullah is abandoned (Fihi Ubaidullah Matrook).”

Al-Albani said in Al-Silsilah Al-Da’ifah (2826): “Weak (Da’eef).”

Ibn Hibban said in Al-Majrooheen (2/31): “[In it] Ubaydullah ibn Abi Hameed al-Hudhali mixes up the chains of transmission, so he deserves

abandonment (Ubaydullah ibn Abi Hameed al-Hudhali yaqallibu al-asaneed fa astahiqqa at-tark)."

154- "I have been given three things: I have been given prayer in rows (in congregation), and I have been given the greeting (of peace), which is the greeting of the people of Paradise, and I have been given 'Ameen,' and no one was given it before you among the earlier nations, except that Allah gave it to Harun (Aaron), for indeed, Moses used to invoke and believe in it in Harun."

[Narrated on the authority of Anas ibn Malik, attributed to the Prophet ﷺ]

Musnad al-Harith (172), Sahih Ibn Khuzaymah (1586), Al-Kamil fi Al-Du'fa' (3/239), Al-Daawat Al-Kabeer (659).

Al-Busiri said in It'haf al-Kheerah al-Maharah (2/166): "Its chain is weak (Isnaduhu Da'eef)."

Al-Suyuti said in Al-Jami' Al-Saghir (1168): "Weak (Da'eef)."

Al-Albani said in Da'eef al-Jami' al-Saghir (948): "Weak (Da'eef)."

Ibn Hajar al-Asqalani said in Al-Matalib Al-Aliyah (1/210): "It was not confirmed due to the weakness of Zurbi, the freedman of Khalad."

155- "I saw the Prophet ﷺ when he prostrated, he placed his knees before his hands, and when he stood up, he raised his hands before his knees."

[Narrated on the authority of Wael ibn Hujr, attributed to Wael ibn Hujr]

Sunan Abu Dawud (838), Sunan an-Nasa'i (1089), Sunan at-Tirmidhi (268).

Al-Albani said in Da'eef Ibn Majah (167): "Weak (Da'eef)."

Muhammad ibn Abdul Hadi said in Al-Muharrir fi al-Hadith (115): "It contains many errors and misconceptions (Fihi shareek katheer al-ghalat wal-wahm)."

Shu'ayb al-Arna'ut said in Takhrij Zad al-Ma'ad (1/424): "[It contains] a narrator who has a partner, the judge, who is weak in memory."

Abu Bakr ibn Abi Dawud said in Irshad al-Sari (2/112): "Placing the

knees before the hands, narrated uniquely by Al-Qadi from Asim ibn Kulayb, has a partner who is not strong in what he narrates uniquely."

Al-Daraqutni said in Tanqih al-Tahqiq (2/250): "[It contains] a narrator who has a partner, and he is not strong in what he narrates uniquely."

Al-Azim Abadi said in Awn al-Ma'bud (3/42): "[It contains] a narrator who has a partner, who is Ibn Abdullah al-Nakh'i, and there is discourse in it."

Al-Mubarakfuri said in Tahdhib al-Ahwadhi (2/13): "Weak (Da'eef)."

Ibn al-Arabi said in Aridat al-Ahwadhi (1/317): "Not authenticated (Lam Yusahh)."

It is mentioned in a authentic (Sahih) athar narrated by Alqamah Al-Aswad who said: "We have preserved from Umar in his prayer, that he would bow deeply after his bowing, resting on his knees as a camel does, and he would place his knees before his hands."

Al-Albani said [regarding this athar] in Asl Sifat as-Salah (2/717): "Its chain is authentic (Isnaduhu Sahih)."

Al-Ayni said [regarding this athar] in Nukhbat al-Afkar (4/414): "Its chain is authentic (Isnaduhu Sahih)."

156- "The intensity grips the carriers of the Qur'an for the honor of the Qur'an within them."

[Narrated on the authority of Muadh ibn Jabal, attributed to the Prophet ﷺ]

Al-Majrouhin (3/75), Al-Kamil fi al-Du'afa (8/338).

Al-Albani said in Al-Silsilah Al-Da'ifah (27): "Fabricated (Mawdu')."

Al-San'ani said in Al-Tanwir Sharh al-Jami' al-Saghir (5/415): "[It] Contains Wahb ibn Wahb ibn Kathir. Ibn Ma'in said: He is a liar, and Ahmad said: He is unreliable."

Ibn Hibban said in Al-Majruhin (2/416): "[It contains] Wahb ibn Wahb Abu al-Bakhtari, who fabricates hadith and narrates from trustworthy narrators. Narrations from him are not permissible."

Ibn al-Qaysarani said in Ma'rifat al-Tadhkira (263): "[It] Contains Abu al-Bahtari Wahb ibn Wahb, who is a liar."

Ibn Adi said in Al-Kamil fi al-Du'afa (8/338): "[It contains] Abu al-Bakhtari, who is a liar and fabricator of hadith."

Al-Dhahabi said in Mizan al-I'tidal (4/354): "Lie (Kadhib)."

I said: "In it is Abu al-Bakhtari, regarding him Ar-Razi said he was a liar, Yahya said he was a malicious liar and Ahmad said he was a liar, Allah Knows Best."

157- "Whoever reaches the age of eighty in this Ummah (community) is not held accountable or taken to task, and it is said to him, 'Enter Paradise.'"

[Narrated on the authority of Aisha, attributed to the Prophet ﷺ]

Al-Kamil fi al-Du'afa (5/354), Al-Ilal (15/113), Hilyat al-Awliya (8/215).

Ibn Adi said in Al-Kamil fi al-Du'afa (7/61): "Not preserved (Ghayr Mahfuz)."

Al-Albani said in Al-Silsilah al-Da'ifah (5097): "Weak (Da'eef)."

Al-Dhahabi said in Tartib al-Mawdu'at (41): "[It] Contains A'idh ibn Nasir and its problematic (Fihi A'idh ibn Nasir waah)."

Ibn Hajar al-Asqalani said in Lisan al-Mizan (4/384): "[In it] contains Aadith ibn Nasir, and Ibn Ma'in said there is no problem with it, but he narrated reprehensible hadiths."

Ibn al-Qaisarani said in Dhakheerat al-Huffadh (4/2236): "[Its chain is] not preserved (Ghayr Mahfudh)."

158- "Beware of adultery, for it entails four consequences: it removes the beauty from one's face, cuts off sustenance, angers the Most Merciful, and leads to eternal residence in the Fire."

[Narrated on the authority of Abdullah ibn Abbas, attributed to the Prophet ﷺ]

Al-Mu'jam Al-Awsat (7096), Al-Mawdu'at (3/106).

Al-Albani said in Al-Silsilah al-Da'ifah (143): "Fabricated (Mawdu')."

Al-Dhahabi said in Tartib al-Mawdu'at (255): "[It] Contains Amr ibn Jami, a liar."

Ibn al-Jawzi said in Al-Mawdu'at li Ibn al-Jawzi (3/320): "Not reliable (Laysa Yusahh)."

Ibn al-Qaisarani said in Dhuha al-Hifazh (2/1053): "[It contains] Amr al-Hulwani, a discarded narrator."

Ibn Adi said in Al-Kamil fi al-Du'afa (6/198): "Disapproved, not preserved (Munkar Ghayr Mahfuz)."

159- "Beware of adultery, for it has four consequences: it takes away the beauty from the face, cuts off sustenance, angers the Merciful, and leads to eternal residence in the Fire."

[Narrated on the authority of Abdullah ibn Abbas, attributed to the Prophet ﷺ]

Al-Mu'jam Al-Awsat (7096), Al-Mu'jam (1020), Al-Mawdoo'at (3/106).

Ibn Adi said in Al-Kamil fi al-Du'afa (6/198): "Disapproved and not preserved (Munkar Ghayr Mahfuz)."

Al-Dhahabi said in Tartib al-Mawdu'at (255): "It contains Amr ibn Jami, a liar."

Ibn al-Jawzi said in Al-Mawdu'at li Ibn al-Jawzi (3/320): "Not authentic (Laysa Yusahh)."

Al-Albani said in Al-Silsilah al-Da'ifah (143): "Fabricated (Mawdu')."

160- "The most dishonest of people are the dyers and the tanners."

[Narrated on the authority of Abu Hurairah, attributed to the Prophet ﷺ]

Sunan Ibn Majah (2152), Musnad Ahmad (7920), Al-Kubra (10/249).

Ibn al-Jawzi said in Al-Ilal al-Mutanahiya (2/604): "It is not authentic (La Yusahh)."

Shuaib Al Arna'ut said in Sunan Ibn Majah (2152): "Its chain of narration is weak (Isnaduhu Da'eef)."

Ibn al-Qayyim said in Al-Manar al-Munif (45): "Fabricated (Mawdu')."

Ibn Muflih said in Al-Adab Al-Shar'iyyah (3/283): "It contains weakness (Fihi Da'f)."

Ibn Hibban said in Tahdhib al-Tahdhib (9/543): "Disapproved, elevated (Munkar, Marfu')."

Ibn Adi said in Tahdhib al-Tahdhib (9/543): "Disapproved, elevated (Munkar, Marfu')."

Al-Bayhaqi said in Al-Sunan Al-Kubra (10/249): "It has no basis (Laysa Lahu Asl)."

Ibn Hajar al-Asqalani said in Fath al-Bari (4/371): "The chain is unsettled (Mudtarib al-Isnad)."

Al-Sakhawi said in Al-Ajwibah al-Mardiyah (2/783): "The chain is unsettled (Mudtarib al-Isnad)."

Muhammad ibn Muhammad al-Ghazzi said in Itqan Ma Yuhssin (1/100): "Its chain is unsettled (Sanaduhu Mudtarib)."

Al-Albani said in Da'eef al-Jami' (1123): "Fabricated (Mawdu')."

Al-Khattabi said in Ma'alim al-Sunan (3/91): "Its chain is not of that quality (Isnaduhu laysa bidhalik)."

161- "Beware of adultery, for it has six consequences: three in this world and three in the Hereafter. As for the three in this world, it diminishes one's beauty, begets poverty, and reduces sustenance. As for the three in the Hereafter, it inherits the displeasure of the Lord, a severe reckoning, and eternal residence in the Fire."

[Narrated on the authority of Hudhayfah ibn Al-Yaman, attributed to the Prophet ﷺ]

Al-Mawdoo'at (3/322), Al-Kamil (8/19).

Al-Albani said in Al-Silsilah al-Da'ifah (141): "Weak (Da'eef)."

Ibn Adi said in Al-Kamil fi al-Du'afa (8/19): "Not preserved (Ghayr Mahfuz)."

Ibn al-Jawzi said in Al-Mawdoo'at li Ibn al-Jawzi (3/322): "It is not authentic (Laysa Yusahh)."

Ibn Hibban said in Al-Majrooheen (1/92): "It has no basis (La Asl Lah)."

162- "The most truthful speech is that which is spoken when one sneezes."

[Narrated on the authority of Anas ibn Malik, attributed to the Prophet ﷺ]

Al-Mu'jam al-Awsat (3360).

Muhammad ibn Muhammad al-Ghazzi said in Itqan Ma Yusn al-Juz (1/358): "[There is] Weakness in its chain (Fi Isnadihi Dha'f)."

Al-Haythami said in Majma' al-Zawa'id (8/62): "[In it] Ja'far ibn Muhammad ibn Majid, I do not know him, and Umrat ibn Zadhan in it is weak, and the rest of its men are trustworthy."

Al-Albani said in Al-Silsilah al-Da'ifah (137): "Invalid (Batil)."

Al-Tabarani said in Al-Mu'jam al-Awsat (3/346): "This hadith has not been narrated from Thabit except through a solitary report attributed to Al-Khidr."

163- "The worldly life is forbidden (in the sense of consuming one's entire focus) for the people of the Hereafter, and the Hereafter is forbidden for the people of the worldly life. Both the worldly life and the Hereafter are forbidden for the people of Allah."

[Narrated on the authority of Abdullah ibn Abbas, attributed to the Prophet ﷺ]

Al-Firdaus (3110).

Ibn Hajar al-Asqalani said in As'ilah wa-Ajwibah li-Ibn Hajar (59): "Fabricated (Mawdu')."

Al-Albani said in Da'eef al-Jami' (3009): "Fabricated (Mawdu')."

Al-Sunanani said in Tanwir Sharh al-Jami' al-Saghir (6/134): "It includes Jabalah ibn Sulaiman. Al-Dhahabi mentioned him in Al-Du'afa' and said Ibn Ma'in said: he is not trustworthy."

164- "The worldly life is harmful to the Hereafter."

[Attributed to the Prophet ﷺ]

Kashf al-Khafa (1310).

Al-Albani said in Al-Silsilah al-Da'ifah (33): "It has no basis (La Asl Lahu)."

Muhammad ibn Muhammad al-Ghazi said in Itqan Ma Yuhassin (1/268): "Not in the raised [narrations] (Liysa fi al-Marfu')."

In a authentic hadith the Prophet ﷺ said: "Be in this world as if you were a stranger or a traveler." See: Sahih al-Bukhari (6416).

165- "The world is but a step for a believing person."

[Attributed to the Prophet ﷺ]

Dhayl al-Ahadith al-Mawdu'at (1187).

Ibn Taymiyyah said in Al-Fatawa al-Kubra (5/89): "It is not known from the Prophet ﷺ nor from any of the predecessors of the Ummah or its Imams (La yu'raf an al-nabi ﷺ wala ghayrihi min salaf al-ummah wala a'immatiha)."

Al-Albani said in Al-Silsilah al-Da'ifah (31): "It has no basis (La Asl Lahu)."

166- "The elder in his house is like the prophet among his people."

[Narrated on the authority of Abdullah ibn Umar, attributed to the Prophet ﷺ]

Al-Majrouhin (1/459), Al-Mawdoo'at (1/183).

Ibn Hibban said in Al-Majruhin (1/533): "Fabricated (Mawdu')."

Al-Suyuti said in Al-Jami' al-Saghir (4953): "Weak (Da'eef)."

Al-Albani said in Da'eef al-Jami' (3453): "Fabricated (Mawdu')."

Al-Iraqi said in Takhrij al-Ihya' (1/116): "Its chain is weak (Isnaduhu Da'eef)."

Al-Dhahabi said in Mizan al-I'tidal (2/464): "[In it] Abdullah ibn Umar al-Ifrqi is unknown (Fihi Abdullah ibn Umar al-Ifrqi Majhul)."

167- "The good is within me and within my nation until the Day of Judgment."

[Attributed to the Prophet ﷺ]

Tadhkirat al-Mawdu'at (86), Al-Ziyadat ala al-Mawdu'at (1052), Al-Durar al-Muntathirah (220), Al-Maqsad al-Hasanah (46).

Mulla Ali al-Qari said in Al-Asrar al-Marfu'ah (202): "It is said: it has no basis or its basis is fabricated (Qeela la asl lahu aw bi aslihi Mawdu')."

Al-Zurqani said in Mukhtasar al-Maqasid (439): "[It is] Not known (La Yu'raf)."

Al-Albani said in Al-Silsilah al-Da'ifah (30): "It has no basis (La Asl Lahu)."

It was narrated in a authentic hadith by Thawban who said: The Messenger of Allah ﷺ said: "There will always be a group from my Ummah manifest upon the truth, unharmed by those who forsake them, until the decree of Allah comes while they are in that state." See: Sahih Muslim (1920).

168- "I worshipped Allah, the Almighty and Majestic, along with the Messenger of Allah ﷺ before a man from this Ummah worshipped Him for five or seven years."

[Narrated on the authority of Abu Habba Al-Arni, attributed to the Ali]

Al-Mawdoo'at (2/98).

Ibn al-Jawzi said in Al-Mawdu'at (2/98): "Fabricated (Mawdu')."

Al-Dhahabi said in Tartib al-Mawdu'at (99): "He lied about Ali (Kathib ala Ali)."

Ibn al-Mulqin said in Mukhtasar Talkhis al-Dhahabi li Mustadrak al-Hakim (536): "False (Batil)."

169- "Whatsoever blessing Allah bestows upon a servant, and the servant says, 'Praise be to Allah (Alhamdulillah),' he has indeed fulfilled its gratitude. If he says it again, Allah renews its reward for him. And if he says it a third time, it expiates his sins."

[Narrated on the authority of Jabir ibn Abdullah, attributed to the Prophet ﷺ]

Al-Firdaws (6272), Shu'ab Al-Iman (4402), Al-Mustadrak ala al-Sahihayn (1871).

Al-Dhahabi said in Mizan al-I'tidal (2/583): "Rejected (Munkar)."

Al-Albani said in Al-Silsilah al-Da'ifah (2010): "Fabricated (Mawdu')."

170- "Whoever honors a scholar has honored seventy prophets, and whoever honors a learner has honored seventy martyrs. Whoever loves knowledge and scholars will not have a sin recorded against them during their lifetime."

[Narrated on the authority of Abu Hurairah, attributed to the Prophet ﷺ]

Musnad Al-Firdaws (5805), Mu'jam Mashayikhah (7).

Ibn al-Jawzi said in Al-Ilal al-Mutanahiya (143): "Not authentic (La Yusahh)."

Al-Dhahabi said in Talkhis al-Ilal al-Mutanahiya (39): "Attributed to Abd al-Rahman ibn Muhammad al-Balkhi."

Ibn Iraq al-Kinani said in Tanzih al-Shari'ah (1/279): "Apparently, the calamity is from someone other than Muhammad ibn Amr."

171- "The lentil was sanctified by the tongue of seventy prophets, the last of whom was Jesus son of Mary."

[Narrated on the authority of Abu Wathilah ibn Al-Asqa', attributed to the Prophet ﷺ]

Al-Mu'jam al-Awsat (152), At-Tibb An-Nabawi (687).

Al-Zurqani said in Mukhtasar al-Maqsad (707): "Invalid, with no basis (Batil la aslu lah)."

Muhammad ibn Muhammad al-Ghazzi said in Itqan Ma Yusahhun (1/389): "There is nothing valid in it (La yusahh fihi shay'un)."

Muhammad Jaarullah al-Sa'di said in al-Nawafeh al-Atrah (224): "Weak (Da'eef)."

Al-Sakhawi said in al-Maqasid al-Hasanah (359): "Nothing valid can be derived from it (La yusahh min thalik shay'un)."

172- "Whoever gains wealth through unjust means, Allah will remove it through calamities."

[Narrated on the authority of Abu Sulaiman ibn Sulaim Abu Salama al-Hamshi, attributed to the Prophet ﷺ]

Musnad Al-Shihab (441), Amthal Al-Hadith (137).

Mulla Ali Qari said in Al-Asrar al-Marfu'ah (327): "Weak (Da'eef)."

Al-Albani said in Da'eef al-Jami (5424): "Weak (Da'eef)."

Al-Zarqani said in Mukhtasar al-Maqasid (975): "Weak (Da'eef)."

Muhammad Jar Allah al-Sa'di said in Al-Nawafih al-Atirah (359): "Not authentic (La Yusahh)."

Al-Ajlouni said in Kashf al-Khafa (2/295): "Abu Salamah al-Hamawi is weak and his companionship is not valid (Abu Salamah al-Hamawi Da'eef wala sahbah lahu)."

Al-Sakhawi said in Al-Maqasid al-Hasanah (464): "With its weakness, it is transmitted (Huwa ma'a Da'fih Mursal)."

Al-Safarini al-Hanbali said in Sharh Kitab al-Shihab (65): “Its chain is weak (Isnaduhu Da’eef).”

173- “No, by Allah! How excellent is Allah’s creation of a man and his character, yet he is fed to the fire.”

[Narrated on the authority of Abu Hurairah, attributed to the Prophet ﷺ]

Ibn al-Jawzi said in Al-Mawdu’at li Ibn al-Jawzi (1/256): “Not established (La Yuthbit).”

Al-Suyuti said in Al-Jami’ al-Saghir (7873): “Weak (Da’eef).”

Al-Dhahabi said in Mizan al-I’tidal (2/19): “It contains unknown narrators.”

Al-Albani said in Da’eef al-Targhib (1600): “Weak (Da’eef).”

Ibn Adi said in Al-Kamil fi al-Du’afa (3/543): “Some of its chain is unknown (Fi Isnadihi ba’d al-nakira).”

174 “If you hear about a mountain moving from its place, believe it. But if you hear about a person deviating from their character, do not believe it, as they may return to what they were set upon.”

[Narrated on the authority of Abu Al-Darda, attributed to the Prophet ﷺ]

Musnad Ahmad (27499).

I said: “The chain is disconnected as Al-Zuhri did not hear from Abu Darda, Allah Knows Best.”

Ibn Muflih said in Al-Adab al-Sha’riyyah (2/197): “Disconnected (Manqut’).”

Al-Sakhawi said in Al-Ajwibah al-Mardiyah (2/769): “Discontinuous and transmitted as disconnected (Manqut wa ruwiya Mursal’an).”

Ibn Hajar al-Asqalani said in Hidayat al-Ruwat (1/112): “Its chain is disconnected (Isnaduhu Munqati’).”

Shu’ayb al-Arna’ut said in Takhrij al-Awasim wal-Qawasim (6/255): “Contains interruptions (Fihi Inqita’).”

Al-Albani said in Da’eef al-Jami’ (555): “Weak (Da’eef).”

175- “Three things increase the strength of vision: looking at greenery, flowing water, and a beautiful face.”

[Narrated on the authority of Ali ibn Abi Talib, attributed to the Prophet ﷺ]

Al-Albani said in Al-Silsilah al-Da’ifah (134): “Fabricated (Mawdu’).”

Al-Shawkani said in Al-Fawa’id al-Majmu’ah (217): “In its chain is a liar (Fi Isnadihi Kadhab).”

Al-Ajlooni said in Kashf al-Khafa (1/387): “In it Abu al-Bakhtari is accused of fabrication (Fihi Abu al-Bakhtari rami bi al-wada).”

Ibn al-Qattan said in Nazr fi Ahkam al-Nathr (280): “Scholars unanimously agree on its weakness because Abu al-Bukhtari is accused by them of fabrication.”

Ibn al-Jawzi said in Al-Mawdu’at li-Ibn al-Jawzi (1/254): “Invalid (Batil).”

176- “Whoever visits the grave of his parents or one of them on Friday and recites Surah Yasin, forgiveness will be granted to him.”

[Narrated on the authority of Abu Bakr Al-Siddiq, attributed to the Prophet ﷺ]

Al-Kamil fi Al-Du’fa’ (5/151), Al-Mawdoo’at (3/239), Tarikh Isfahan (2/323).

Al-Suyuti said in Al-Jami’ al-Saghir (8698): “Weak (Da’eef).”

Al-Albani said in Da’eef al-Jami’ (5606): “Fabricated (Mawdu’).”

Al-Shawkani said in Al-Fawa’id al-Majmu’ah (271): “In its chain, there is a missing link, and it has a witness in its chain of narration indicating weakness.”

Muhammad Jar Allah al-Sa’di said in Al-Nawafih al-Atirah (382): “Weak (Da’eef).”

Ibn al-Qaisarani said in Dhuairat al-Hifaz (4/2289): “Invalid (Batil).”

Ibn Adi said in Al-Kamil fi al-Du’afa (6/260): “This chain is invalid, it has no basis (Bi-hatha al-Isnad Batil, laysa lahu Asl).”

177- “Allah spoke to Moses on the day He spoke to him while he was wearing a woollen cloak and an outer garment of wool, and he had woollen trousers, a woollen turban, and two sandals made of the skin of a donkey that was not tanned.”

[Narrated on the authority of Abdullah ibn Masoud, attributed to the Prophet ﷺ]

Sunan al-Tirmidhi (1734), Musnad al-Bazzar (2031), Al-Du’fa’ Al-Kabir (1/268).

Al-Mundhiri said in Al-Targhib wa al-Tarhib (3/145): “[In it] Hamid al-A’raj, one of the abandoned narrators.”

Al-Zailai said in Takhrij al-Kashaf (2/349): “[In it] Hamid ibn Ali al-A’raj. Al-Tirmidhi said: Rejected Hadith.”

Ibn al-Jawzi said in Al-Mawdu’at (1/307): “Not authentic (La Yusahh).”

Al-Uqayli said in Al-Du’afa’ al-Kabir (1/268): “[In it] Hamid ibn Ali. Al-Bukhari said: Rejected Hadith. Ibn Ma’in said: He is nothing.”

Ibn Abdul Barr said in Al-Tamhid (17/435): “Among the repudiated narrators (Min Munakir al-A’raj).”

Al-Suyuti said in Al-Jami’ al-Saghir (6185): “Weak (Da’eef).”

178- “Honor your maternal aunt, the palm tree, for it was created from the remnants of the clay of Adam. There is no tree more honorable to Allah than a tree under which Mary, the daughter of Imran, was born. Therefore, feed your pregnant women ripe dates. If they are not available, then feed them dried dates.”

[Narrated on the authority of Ali ibn Abi Talib, attributed to the Prophet ﷺ]

Musnad Abu Ya’la (455), Tafsir al-Quran al-Adhim (7/2406), Hilyat Al-Awliya (6/123).

Ibn Adi said in Al-Kamil fi al-Du'afa' (8/183): "Rejected (Munkar)."

Al-Albani said in Al-Silsilah al-Da'ifah (263): "Fabricated (Mawdu')."

Al-Sakhawi said in Al-Maqasid al-Hasanah (105): "Weak and disconnected in its chain of narration (Fi Isnadihi Da'f wa Inqita')."

Al-Haythami said in Majma' al-Zawa'id (5/42): "[In it] There is Masruur ibn Sa'id, and he is weak (Fihi Masruur ibn Sa'id wa huwa Da'eef)."

Husayn Salim Asad said in Musnad Abi Ya'la (455): "Its chain is weak (Isnaduhu Da'eef)."

Ibn al-Jawzi said in al-Mawdu'at li-Ibn al-Jawzi (1/291): "Not authentic (La Yusahh)."

Ibn Kathir said in Tafsir al-Qur'an al-Azim (5/219): "Very rejected (Munkar Jiddan)."

I said: "[In it is] Masruur ibn Sa'id at-Tamimi, about whom Al-Azdi said: His Hadith is denied, he is unknown. Ibn Hibban said: He narrates many widespread oddities from al-Awza'i, which cannot be cited."

Al-Zurqani said in Mukhtasar al-Maqasid (142): "Weak (Da'eef)."

179- "Whoever sincerely dedicates themselves to Allah for forty days, springs of wisdom will flow from their tongue."

[Narrated on the authority of Abu Ayyub Al-Ansari, attributed to the Prophet ﷺ]

Hilyat Al-Awliya (5/189), Al-Firdaws (5767), Al-Mawdoo'at (3/144).

Muhammad Jaarullah al-Sa'di said in al-Nawafeh al-Atrah (352): "Weak (Da'eef)."

Ibn al-Jawzi said in Al-Mawdu'at li-Ibn al-Jawzi (3/387): "Not authentic (La Yusahh)."

Al-Albani said in Al-Silsilah al-Da'ifah (38): "Weak (Da'eef)."

Al-Sakhawi said in Al-Maqasid al-Hasanah (462): "Its chain is weak, and

it was narrated disconnectedly, and it has a witness."

Mulla Ali al-Qari said in Al-Asrar al-Marfu'ah (315): "Its chain is weak (Sanaduhu Da'eef)."

Al-Suyuti said in Al-Jami' al-Saghir (8342): "Weak (Da'eef)."

Ibn al-Ajlooni said in Kashf al-Khafaa (2/292): "Weak (Da'eef)."

Al-Zurqani said in Mukhtasar al-Maqasid (968): "Weak (Da'eef)."

180- "The junub (person in a state of major ritual impurity) and the menstruating woman should not recite anything from the Qur'an."

[Narrated on the authority of Abdullah Ibn Umar, attributed to the Prophet ﷺ]

Sunan al-Tirmidhi (131), Musnad al-Bazzar (5925), Sunan al-Kubra (426), Sunan Ibn Majah (595).

Al-Albani said in Da'eef Ibn Majah (117): "Rejected (Munkar)."

Shuayb al-Arna'ut said in Sunan Ibn Majah (595): "Its chain is weak (Isnaduhu Da'eef)."

Al-Nawawi said in Al-Majmu' li al-Nawawi (2/155): "Weak (Da'eef)."

Ala al-Din al-Mughaltay said in Sharh Ibn Majah (2/239): "Its chain is weak (Isnaduhu Da'eef)."

Al-Raba'i said in Fath al-Ghaffar (1/144): "Its chain is weak (Isnaduhu Da'eef)."

Ibn al-Mulaqqin said in Khulasat al-Badr al-Munir (1/60): "Its chain contains weakness (Isnaduhu feeh layyin)."

Ahmad ibn Hanbal said in Al-Muqarrar Ala Abwab Al-Muharrar (1/106): "[It is a] Invalid Hadith (Hadith Batil)."

It is mentioned in a authentic (Sahih) athar that was narrated by Ikrimah on the authority of Ibn Abbas that he used to recite his ward while he was junub.

Ibn Hajar al-Asqalani said [regarding this athar] in Taghliq al-Ta'liq (2/172): "Its chain is authentic (Isnaduhu Sahih)."

181- "Three things bring joy to the body and elevate it: pleasant fragrance, soft clothing, and the consumption of honey."

[Narrated on the authority of Umar ibn Al-Khattab, attributed to the Prophet ﷺ]

Al-Majruhin (2/401), Hilyat al-Awliya (6/340), Al-Ulal al-Mutanahiya (1135).

Ibn al-Qaisarani said in Tadhkirat al-Huffaz (173): "In it is Yunus ibn Harun al-Urduni, narration from him is not permissible."

Al-Albani said in Al-Silsilah al-Da'ifah (138): "Fabricated (Mawdu')."

Ibn al-Jawzi said in Al-Uluww (2/682): "[In it is] Yunus, Abu Hatim said: He narrates from Malik. Al-Ajai'b: The narration from him is not permissible, nor is it admissible as evidence by any means."

Abu Nu'aim said in Hilyat al-Awliya (6/372): "Strange from the hadith of Malik from his father, narrated exclusively by al-Qushayri."

Al-Daraqutni said in Lisaan al-Meezan (8/578): "It is not valid from Malik (La yasahh an Malik)."

Al-Dhahabi said in Talkhis al-Uluww (236): "It contains Yunus ibn Harun who is accused (Fih Yunus ibn Harun Mutaham)."

The Prophet ﷺ said in a authentic hadith: "If there is any healing in your medicines, then it is in cupping, a gulp of honey or branding with fire (cauterization) that suits the ailment, but I don't like to be (cauterized) branded with fire." See: Sahih al-Bukhari (5683).

182- "Whoever sends blessings upon me at my grave, I hear him, and whoever sends blessings upon me from afar, it is conveyed to me."

[Narrated on the authority of Abu Hurairah, attributed to the Prophet ﷺ]

Tarikh Baghdad (3/292), Al-Du'afa Al-Kabeer (4/136), Shu'ab al-Iman (1583).

Ibn Taymiyyah said in Majmu' al-Fatawa (27/241): "Fabricated (Mawdu')."

Ibn al-Qayyim said in Jalaa al-Afham (109): "[It is] Very strange (Ghareeb Jiddan)."

Al-Sakhawi said in Al-Qawl al-Badee' (227): "In its chain is Muhammad ibn Yunus, known as Al-Kadimi, and he is considered abandoned in hadith."

Muhammad ibn Abdul Hadi said in Al-Saram al-Munki (351): "Fabricated (Mawdu')."

Al-Uqayli said in Al-Fawa'id al-Majmu'ah (325): "No basis for him."

Ibn al-Jawzi said in Al-Mawdu'at li Ibn al-Jawzi (2/38): "[It is] Not authentic."

Al-Suyuti said in Al-Jami' Al-Saghir (8793): "Weak (Da'eef)."

Al-Albani said in Da'eef al-Jami' (5670): "Fabricated (Mawdu')."

Ibn Kathir said in Tafsir al-Quran al-Azim (6/466): "In its chain, there is scrutiny due to Muhammad ibn Marwan al-Sudi al-Saghir, and he is considered abandoned."

183- "On the Day of Resurrection, Allah will call people by the names of their mothers as a cover for His servants."

[Attributed to the Prophet ﷺ]

Al-Kamil fi Al-Du'fa' (1/343), Al-Mawdoo'at (3/248).

Al-Azim Abadi said in Awn al-Ma'bud (13/143): "Weak (Da'eef)."

Al-Zurqani said in Mukhtasar Al-Maqasid (222): "Weak (Da'eef)."

Al-Sakhawi is said in Al-Maqasid al-Hasanah (152): "Weak (Da'eef)."

Al-Samhudi said in Al-Ghamaz ala al-Lamaz (53): "All of its chains are weak."

Al-Albani said in Al-Silsilah al-Da'ifah (433): "Fabricated (Mawdu')."

Ibn al-Qaisarani said in Dhuhiyat al-Hifaz (5/2784): "Denounced (Munkar)."

Muhammad Jarullah al-Su'udi said in Al-Nawafih al-Atirah (73): "Weak (Da'eef)."

Al-Dhahabi said in Mizan al-I'tidal (1/177): "Denounced (Munkar)."

184- "I was a Prophet and Adam was between water and mud."

[Attributed to the Prophet ﷺ]

Ibn Taymiyyah said in Al-Fatawa Al-Kubra (5/90): "Invalid (Baatil)" and in Al-Radd ala al-Bakri (65): "It has no basis."

Al-Zarkashi said in Al-Lalil Al-Munthurah: (172): "It has no basis."

Al-Sughani said in Al-Durr Al-Multaqat (43): "It is not a hadith, and this is the statement of Ata ibn Abi Rabah."

Al-Sakhawi said in Al-Maqsad Al-Hasanah (386): "We have not verified it."

Al-Sakhawi said in Al-Ajwibah Al-Mardiyah (1/166): "Fabricated (Mawdu')."

Al-Albani said in Al-Silsilah Adh-Dha'ifah (302): "Fabricated (Mawdu')."

Mulla Ali al-Qari said in Al-Asrar al-Marfu'ah (268): "It is said: it has no basis, or its basis are fabricated."

Muhammad ibn Muhammad al-Ghazi said in Itqan Ma Yehsan (1/427): "He is not known by this wording."

Al-Zurqani said in Mukhtasar Al-Maqasid (775): "[It is] Invalid and has no basis."

In a authentic hadith it is mentioned that Maysarat al-Fajr asked the Prophet ﷺ: "O Messenger of Allah, when were you appointed as a prophet?" He said: "Adam was between the soul and the body."

Musnad Ahmad (20596).

Shu'aib al-Arna'out said [regarding this hadith] in Takhrij Mishkal al-Athar (5977): "Its chain is authentic (Isnaduhu Sahih)."

Ibn Taymiyyah said in Majmu' al-Fatawa (2/147): "Authentic (Sahih)."

185- "Whoever performs the pilgrimage of Islam, visits my grave, participates in a battle, and prays upon me [or Ali] in Jerusalem, Allah will not question him about what He has obligated upon him."

[Narrated on the authority of Abdullah ibn Masoud, attributed to the Prophet ﷺ]

Al-Sarim al-Munki (168) (139).

Al-Albani said in Al-Silsilah al-Da'ifah (204): "Fabricated (Mawdu')."

I said: "This is a very strange hadith. In its chain is Badr ibn Abdullah Al-Maisi who is narrating from Al-Hasan ibn Uthman al-Ziyadi. Al-Dhahabi said: He narrated from Al-Hasan ibn Uthman al-Ziyadi with a false report."

Al-Sakhawi said in Al-Qawl al-Badee' (197): "Regarding its authenticity, there is difference of opinion."

Muhammad ibn Abdul Hadi said in Al-Sa'ram al-Munki (277): Fabricated (Mawdu')."

186- "O Allah, make Your provision for me abundant when I reach old age and when my life span comes to an end (Allahumma ij'al aws'a rizqika alayya inda kibari sinni wa inqita'i umri)."

[Narrated on the authority of Aisha, attributed to the Prophet ﷺ that he used to recite this]

Al-Mu'jam al-Awsat (4/62), Al-Kamil fi Du'afa (1/166), Al-Mustadrak ala al-Sahihayn (1/726).

Al-Bayhaqi said in Al-Du'at al-Kabir (1/360): "[In it] Isa ibn Maymun narrates rejected hadiths (Fihi Isa ibn Maymun Munkar al-Hadith)."

Ibn Adi said in Al-Kamil fi al-Du'afa (1/271): "Disapproved (Munkar)."

Ibn al-Qaisarani said in Dhakheerat al-Huffadh (3/1805): “[In it] Ahmed ibn Bashir is abandoned in Hadith (Fihi Ahmed ibn Bashir Matruk al-Hadith).”

Ibn al-Jawzi said in Al-Mawdu’at li-Ibn al-Jawzi (1/286): “Not authentic (La Yusahh).”

Al-Albani said in Al-Silsilah al-Da’ifah (1385): “Very weak (Da’eef Jiddan).”

187- “Friday is the pilgrimage of the poor, and in another wording: the destitute.”

[Narrated on the authority of Abdullah ibn Abbas, attributed to the Prophet ﷺ]

Al-Mu’jam (2378), Tarikh Isfahan (2/160), Musnad al-Shihab (79), Tarikh Dimashq (38/431).

Al-Sughani said in Al-Mawdu’at lil-Sughani (50): “Fabricated (Mawdu’).”

Al-Safarini Al-Hanbali said in Sharh Kitab al-Shihab (250): “Its chain is weak (Isnaduhu Da’eef).”

Muhammad Jar Allah Al-Sa’di said in Al-Nawafih Al-Atirah (116): “Weak (Da’eef).”

Al-Zarqani said in Mukhtasar al-Maqaasid (346): “Weak (Da’eef).”

Al-Samhudi said in Al-Ghamaaz ala al-Lamaaz (86): “[In it] are two weak narrators.”

Al-Ajlooni said in Kashf al-Khafa’ (1/400): “In its chain is Muqatil, who is weak (Fi Sanadihi Muqatil Da’eef).”

Ibn Rajab said in Fath al-Bari by Ibn Rajab (5/357): “Weak (Da’eef).”

Al-Shawkani said in Al-Fawa’id al-Majmu’ah (437): “There is no authenticity to it (La Asl Lahu).”

Al-Albani said in Al-Silsilah al-Da’ifah (191): “Fabricated (Mawdu’).”

Al-Iraqi said in Takhrij al-Ihya' li Al-Iraqi (4/166): "Its chain is weak (Isnaduhu Da'eef)."

188- "It is the right of the child upon the parent to give them a good name and to teach them good manners."

[Narrated on the authority of Abdullah ibn Abbas, attributed to the Prophet ﷺ]

Shu'ab Al-Iman (8658).

Al-Albani said in Da'eef al-Jami' (2731): "Fabricated (Mawdu')."

Al-Bayhaqi said in Shu'ab al-Iman (8658): "Muhammad ibn al-Fadl ibn Atiyyah is weak in isolation, and one should not rely on what he narrates when he is alone."

189- "When any of you engages in sexual intercourse, do not look at the private parts, as it may cause blindness. Also, do not engage in excessive talk, as it may cause muteness."

[Narrated on the authority of Abu Hurairah, attributed to the Prophet ﷺ]

Al-Mawdoo'at (2/271).

Al-Haythami al-Makki said in Al-Ifsah an Ahadith al-Nikah (182): "Extreamly weak (Shadid al-Da'eef)."

Al-Zaila'i said in Nusb al-Raya (4/248): "Weak (Da'eef)."

Al-Albani said in Da'eef al-Jami' (453): "Fabricated (Mawdu')."

"Do not look at the private parts," this is clearly not something the Prophet ﷺ would ever say as this goes against the verse "And they who guard their private parts except from their wives or those their right hands possess,1 for indeed, they will not be blamed, but whoever seeks beyond that, then those are the transgressors…" See: Surat Al-Muminun (23:5-7). It is also mentioned in Sahih al-Bukhari (250) that Aisha said: "I used to take a bath with the Prophet ﷺ from one vessel."

Ibn Hajar al-Asqalani said in Fath al-Bari (1/364): "And the discussions of the text have been presented in the chapter of a man performing ablution with his wife. Al-Dawoodi used it as evidence for the

permissibility of a man looking at the private parts of his wife and vice versa. He supported this with what Ibn Hibban narrated through the route of Sulaiman ibn Musa that he was asked about a man looking at the private parts of his wife, and he replied: 'I asked Ata, and he said: I asked Aisha, and she mentioned this hadith with its meaning.' This is a clear text on the matter, and Allah knows best."

Another hadith was narrated by Abdullah ibn Abbas which was graded as Fabricated (Mawdu') by the scholars, Allah Knows Best.

190- "No prophet dies and is buried except that he remains in his grave for forty mornings until his soul is returned to him. I passed by Musa on the night of my Night Journey, and he was standing in his grave, praying among his family and relatives."

[Narrated on the authority of Anas ibn Malik, attributed to the Prophet ﷺ]

Al-Majrooheen (1/273), Musnad al-Shamiyyin (2/420), Hilyat al-Awliya (8/333).

Al-Dhahabi said in Mizan Al-I'tidal (1/525): "Fabricated (Mawdu')."

Ibn al-Qaysarani in Ma'rifat al-Tadhkira (190): "In it is Hasan ibn Yahya al-Khashin, a narrator of disapproved hadith."

Al-Albani said in Al-Silsilah Al-Da'ifah (201): "Fabricated (Mawdu')."

Ibn Hibban said in Tahdhib al-Tahdhib (2/327): "[It is] Invalid, fabricated (Batil, Mawdu')."

191- "Verily, the prophets do not decay in their graves after forty nights, but rather, they pray in the presence of Allah until the trumpet is blown into."

[Narrated on the authority of Anas ibn Malik, attributed to the Prophet ﷺ]

Musnad Al-Bazzar (6888), Hayat al-Anbiya (4), Kanz al-Ummal (11/474), Al-Firdaus (852).

Al-Albani said in Da'eef al-Jami' (1418): "Weak (Da'eef)"

Muhammad ibn Abdul Hadi said in Al-Saram Al-Munki (436): "Its chain is weak and not established."

Al-Sakhawi said in Al-Ajwibah Al-Aliyah (139): “Its chain is weak (Isnaduhu Da’eef).”

192- “Whoever sends blessings upon me at my grave, I hear it. And whoever sends blessings upon me from afar, an angel conveys it to me. It is sufficient for him in his worldly and hereafter affairs, and I will be a witness or intercessor for him.”

[Narrated on the authority of Abu Hurairah, attributed to the Prophet ﷺ]

Shu’ab al-Iman (1583), Al-Du’afa Al-Kabeer (4/136), Tarikh Baghdad (3/292).

Ibn al-Jawzi said in Al-Mawdoo’at (2/38): “[It is] Not authentic.”

Al-Albani said in Al-Silsilah al-Da’ifah (203): “Fabricated, with this statement (Mawdu’, bihatha al-tamam).”

Al-Sakhawi said in Al-Qawl al-Badee’ (227): “In it is Muhammad ibn Yunus, known as Al-Kadimi, and he is considered abandoned in hadith.”

Al-Uqayli said in Al-Fawa’id al-Majmu’ah (325): “It has no basis.”

Muhammad ibn Abdul Hadi said in Al-Saram Al-Munki (351): “Fabricated (Mawdu’).”

Ibn al-Qayyim said in Jalaa Al-Afham (94): “[In it] is Muhammad ibn Yunus Al-Kadimi, considered abandoned.”

193- “Whoever recites the Quran, acts upon it, and manifests it, making lawful what it permits and unlawful what it prohibits, Allah will admit him to Paradise and grant him intercession for ten of his family members, all of whom were destined for Hell.”

[Narrated on the authority of Ali ibn Abi Talib, attributed to the Prophet ﷺ]

Zawaid al-Musnad (1268), Sunan al-Tirmidhi (2905), Sunan Ibn Majah (216).

Al-Albani said in Da’eef al-Tirmidhi (2905): “Very weak (Da’eef Jiddan).”

Al-Mubarakfuri said in Tuhfat al-Ahwadhi (7/323): “[In it is] Hafs ibn Sulaiman. Al-Hafiz said: Unreliable in hadith.”

I said: “Its chain is very weak due to Kather ibn Zadhan al-Nakhai who is unknown as stated by Abu Hatim, Ibn Hajar and Yahya. And in it is Hafs ibn Sulaiman who is Hafs ibn Sulaiman ibn Abi Dawud al-Asadi. Ahmad said about him: Reliable, and at times his narrations abandoned, and at times not problematic. Al-Bayhaqi said he is weak, and others said he is abandoned.”

Al-Wada’i said in Al-Shifa’ah li al-Wada’i (241): “Very weak (Da’eef Jiddan).”

Shu’ayb al-Arna’oot said in Sunan Ibn Majah (216): “Its chain is very weak (Isnaduhu Da’eef Jiddan).”

Al-Tirmidhi (Abu Isa) said in Sunan al-Tirmidhi (2905): “[It is] Strange, and its chain is not authentic.”

Al-Dimyati said in Al-Mutajir al-Rabih (191): “Its chain is weak (Isnaduhu Da’eef).”

Ibn Adi said in Al-Kamil fi al-Du’afa (3/269): “[In it] Hafs ibn Sulaiman. Generally, his hadiths are not preserved.”

Ibn al-Qaysarani said in Dhakhirat al-Huffaz (4/2365): “[In it] Hafs ibn Sulaiman. He is nothing in hadith.”

Al-Bayhaqi said in Shu’ab al-Iman (2/804): “[In it] Hafs ibn Sulaiman, and he is singled out in it. He was weak in hadith.”

As for memorizing the Qur’an, it is a very good thing to do and there are many authentic hadiths that talk about its virtue.

The Prophet ﷺ said in a authentic hadith: “It will be said to the companion of the Quran (i.e., the one who memorized and recited the Quran): ‘Read and ascend (in ranks) as you used to recite in the dunya (worldly life). Your rank will be at the last Ayah you recite.’”

Sunan al-Tirmidhi (2914), Musnad Ahmad (6799).

Al-Albani said in Sahih al-Tirmidhi (2914): “Sound, Authentic (Hasan

Sahih).”

Shuayb al-Arna’ut said in Takhrij al-Musnad li-Shuayb (6799): “Authentic according to others (Sahih li-ghayrihi).”

Al-Wadi’i said in Al-Sahih Al-Musnad (792): “Sound (Hasan).”

He also ﷺ said: “The example of the one who recites the Quran and memorizes it is that of a person who is with the righteous, noble scribes (the angels) and the example of the one who reads the Quran and struggles with it, even though it is difficult for him, he will have a double reward.” See: Sahih al-Bukhari (4937).

194- “Flags will emerge from Khorasan, black ones that nothing can repel until they are raised in Iliya (i.e. Jerusalem).”

[Narrated on the authority of Abu Huraira, attributed to the Prophet ﷺ]

Sunan al-Tirmidhi (2269), Musnad Ahmad (8760).

Ahmad Shakir said in Takhrij al-Musnad (16/316): “Its chain is weak (Isnaduhu Da’eef).”

Shu’ayb al-Arna’out said in Takhrij al-Musnad (8775): “Its chain is very weak (Isnaduhu Da’eef Jiddan).”

Al-Mubarakfuri said in Tuhfat al-Ahwadhi (6/140): “In its chain is Rashdeen ibn Ya’d, and he is weak.”

Ibn Hajar al-Asqalani said in Al-Qawl al-Musaddad (1/53): “In its chain is Rashdeen ibn Sa’d, and he is weak.”

Al-Albani said in Da’eef al-Tirmidhi (2269): “Its chain is weak (Isnaduhu Da’eef).”

195- “If the night of the middle of Sha’ban (15th night of the Islamic month of Sha’ban) comes, stand in prayer at night and fast during its day. For indeed, Allah descends to the nearest heaven to the earth when the sun sets and says: ‘Is there anyone seeking forgiveness, so that I may forgive him? Is there anyone seeking provision, so that I may provide for him? Is there anyone afflicted, so that I may relieve him?’ This continues until dawn.”

[Narrated on the authority of Ali ibn Abi Talib, attributed to the Prophet ﷺ]

Sunan Ibn Majah (1388), Akbar Makkah (1837).

Al-Mubarakfuri said in Tuhfat al-Ahwadhi (3/163): “Very weak (Da’eef Jiddan).”

Salahuddin Al-Ali said in Fatawa Al-Alai (37): “Weak by consensus of the people of hadith (Da’eef Batifaaq Ahl al-Naql).”

Al-Shawkani said in Al-Fawa’id Al-Mujmu’ah (51): “Weak (Da’eef).”

Al-Dhahabi said in Mizan al-I’tidal (4/504): “[In it] Abu Bakr ibn Abdullah is mentioned, and he is criticized.”

Al-Albani said in Da’eef Ibn Majah (261): “Very weak or Fabricated (Da’eef Jiddan aw Mawdu’).”

Al-Iraqi said in Takhrij al-Ihya (1/273): “Its chain is weak (Isnaduhu Da’eef).”

Ibn Uthaymeen said in Majmu’ Fatawa Ibn Uthaymeen (28/20): “Its weakness is severe (Dha’fuhu Shadid).”

Al-Mizi said in Tahdhib al-Kamal (21/79): “[In it] Abu Bakr Muhammad ibn Abdullah ibn Abi Sabrah. Ahmad ibn Hanbal said: He fabricates hadith. Yahya ibn Ma’in said: He is weak in hadith. Al-Bukhari and Ibn Ma’in said: He is weak.”

Shuayb al-Arna’ut said in Sunan Ibn Majah (229): “Its chain is severely flawed (Isnaduhu Taalifun Bimra).”

Al-Shawkani said in Tuhfat al-Dhakireen (241): “Its chain is weak (Isnaduhu Da’eef).”

Al-Qastallani said in Al-Mawahib al-Ladunniyah (3/300): “Its chain is weak (Isnaduhu Da’eef).”

Al-Dumyati said in Al-Mutajir Al-Rabih (140): “Its chain is weak (Isnaduhu Da’eef).”

196- “Allah, blessed and exalted, descends on the night of the middle of

Sha’ban to the lowest heaven and forgives every soul except for a person who harbors resentment in their heart or associates others with Allah, the Almighty and Majestic.”

[Narrated on the authority of Abu Bakr, attributed to the Prophet ﷺ]

Musnad Abu Bakr (104).

Shu’ayb al-Arna’out said in Takhrij Musnad Abi Bakr (104): “Its chain is weak (Isnaduhu Da’eef).”

Ibn al-Qaisarani said in Dhakhira al-Hifaz (5/2805): “Rejected (Munkar).”

Al-Bazzar said in Al-Bahr al-Zakhir (1/157): “Its chain is weak (Isnaduhu Da’eef).”

Ibn al-Jawzi said in Al-Ilal al-Mutanahiya (2/557): “It is neither authentic nor established (La Yusahh wa La Yuthbat).”

Ibn Adi said in Lisan al-Mizan (5/269): “Its chain is rejected (Isnaduhu Munkar).”

Ibn Hajar al-Asqalani said in Lisan al-Mizan (6/11): “[In it] Ali ibn Qurayn is mentioned, and he is criticized.”

197- “Indeed, Allah looks upon His creation on the night of the middle of Sha’ban and forgives all of them except for a polytheist or one engaged in conflict.”

[Narrated on the authority of Abu Musa, attributed to the Prophet ﷺ]

Al-Sanani said in Al-Tanweer, Sharh Al-Jami Al-Saghir (3/344): “Weak (Da’eef).”

Ibn al-Jawzi said in Al-Ilal al-Mutanahiya (2/561): “Not authentic.”

Al-Dhahabi said in Takhreej Al-Ilal Al-Mutanahiya (184): “Ibn Luhaya is weak in its chain.”

198- “Allah, the Almighty and Majestic, looks upon His creation on the night of the middle of Sha’ban and forgives His servants, except for two: one engaged in conflict and a murderer of a soul.”

[Narrated on the authority of Abdullah ibn Amr, attributed to the Prophet ﷺ]

Al-Amali (1539), Musnad Ahmad (6642).

Al-Mundhiri said in Al-Targhib wa Al-Tarhib (3/392): "Its chain is soft (Isnaduhu Layyin)."

Al-Haythami al-Makki said in Al-Zawajir An Iqtiraf al-Kaba'ir (2/43): "Its chain is soft (Isnaduhu Layyin)."

Al-Albani said in Da'eef al-Targhib (1652): "Weak (Da'eef)."

199- "Allah looks upon His servants on the night of the middle of Sha'ban and forgives the believers. He gives respite to the disbelievers and leaves those who harbor enmity to their enmity until they abandon it."

[Narrated on the authority of Abu Tha'labah Al-Khushani, attributed to the Prophet ﷺ]

Al-Sunnah (511), Ma'jam al-Sahabah (1/160), Al-Mu'jam al-Kabeer (590).

Al-Haythami said in Majma' al-Zawaid (8/68): "In its chain is al-Ahwas ibn Hakim, and he is weak."

Ibn al-Jawzi said in Al-Ilal al-Mutanahiya (2/560): "Not authentic (La Yusahh)."

Al-Dhahabi said in Takhreej Al-Ilal Al-Mutanahiya (184): "[In it] al-Ahwas ibn Hakim is weak."

200- "When the night of the middle of Sha'ban arrives, Allah forgives sins more than the number of hairs on the sheep of the Kalb tribe."

[Narrated on the authority of Aisha, attributed to the Prophet ﷺ]

Shu'ab al-Iman (3824).

Al-Albani said in Da'eef al-Jami' (654): "Weak (Da'eef)."

Al-Zailai said in Takhrig al-Kashaf (3/263): "He is unique in reporting it. Ibn Ma'in said: He is nothing. Al-Falas and Al-Sa'di said: He is a liar."

201- “Gabriel came to me and said, ‘This is the night of the middle of Sha’ban. In this night, Allah emancipates people from the Fire to the extent of the hair of the sheep Kalb. Allah does not look at a polytheist, a quarrelsome person, one who severs family ties, an evildoer, a drinker of wine.’”

[Narrated on the authority of Aisha, attributed to the Prophet ﷺ]

Shu’ab al-Iman (3837).

Al-Dimyati said in Al-Mutajir Al-Rabih (140): “Its chain is defective.”

Al-Dhahabi said in Takhreej Al-Ilal Al-Mutanahiya (183): “[In it] Ata ibn Ajlan is accused.”

Al-Albani said in Da’eef al-Targhib (1247): “Very weak (Da’eef Jiddan).”

202- “O Aisha, were you afraid that Allah and His Messenger would deal unjustly with you?… Indeed, Allah, the Exalted, descends to the lowest heaven on the night of the middle of Sha’ban and forgives more than the number of hairs on the sheep of Kalb.”

[Narrated on the authority of Aisha, attributed to the Prophet ﷺ]

Sunan al-Tirmidhi (739), Sunan Ibn Majah (1389), Musnad Ahmad (26018).

Al-Albani said in Da’eef Ibn Majah (262): “Weak (Da’eef).”

Shu’ayb al-Arna’ut said in Takhrij al-Musnad li-Shu’ayb (26/018): “Its chain is weak (Isnaduhu Da’eef).”

Al-Daraqutni said in Al-Ilal al-Mutanahiya (2/556): “Narrations from him are reported through various chains, and its authenticity is uncertain and unstable.”

Ibn al-Arabi said in Aridat al-Ahwadhi (2/201): “There is no hadith on the Night of Mid-Sha’ban worth hearing.”

Al-Ayni said in Umdat al-Qari (11/116): “Broken chain (Munqati’).”

Al-Dhahabi said in Mizan al-I'tidal (4/65): "Rejected (Munkar)."

It is mentioned in a authentic (Sahih) hadith that the Prophet ﷺ said: "Our Lord descends to the lowest heaven every night when the last third of the night remains, and He says: 'Who is calling Me, so that I may answer him? Who is asking Me, so that I may give him? Who is seeking forgiveness from Me, so that I may forgive him?'" See: Sahih al-Bukhari (7494). We have explained this in Nur al-Qalb (1/38-39), Allah Knows Best.

203- "The blue color in the eye is a blessing."

[Narrated on the authority of Abu Hurayrah, attributed to the Prophet ﷺ]

Al-Majrooheen (2/164).

Al-Shawkani said in Al-Fawa'id Al-Majmu'ah (474): "In its chain, there is Isma'il ibn Abi Isma'il Al-Mu'addib, as well as Sulayman ibn Arqam. The former is not relied upon, and the latter is considered abandoned."

Al-Albani said in Al-Silsilah Al-Da'ifah (217): "Fabricated (Mawdu')."

Ibn al-Jawzi said in Al-Mawdu'at li-Ibn al-Jawzi (1/251): "Not authentic (La Yusahh)."

204- "Take the Asha meal, even if it is just with a handful of something to fill. For indeed avoiding the Asha is from senility."

[Narrated on the authority of Anas ibn Malik, attributed to the Prophet ﷺ]

Musnad Abu Ya'la (4353), Sunan al-Tirmidhi (1856), Al-Kamil fi al-Du'afa (4/294).

Al-Tirmidhi (Abu Isa) said in Sunan al-Tirmidhi (1856): "Disapproved. We do not know it except through this route (Munkar. La Na'rifahu Illa Min Hadha al-Wajh)."

Muhammad Jar Allah al-Sa'di said in Al-Nawafih al-Atirah (105): "Weak (Da'eef)."

Al-Albani said in Da'eef al-Tirmidhi (1856): "Weak (Da'eef)."

Al-Sughani said in Al-Durr al-Muntaqat (32): "Fabricated (Mawdu')."

Ibn Baz said in Al-Tuhfat al-Karimah (69): “Very weak and possibly fabricated (Da’eef Jiddan wa Yuhmalu Anahu Mawdu’).”

Hussein Salim Assad said in Musnad Abu Ya’la (2353): “Faulty chain of narration (Isnad Talf).”

Abu Zur’ah al-Razi said in Ilal Ibn Abi Hatim (1505): “This hadith is weak (Hadithun Da’eef).”

Al-Zurqani said in Mukhtasar al-Maqsad (314): “Weak (Da’eef).”

Al-Dhahabi said in Tartib al-Mawdoo’at (227): “There is Anbasah ibn Abdul Rahman - doubtful.”

Ibn Adi said in Al-Kamil fi al-Du’afa (6/462): “[Regarding], Anbasa ibn Abd al-Rahman, his hadith is disapproved (Fihi Anbasa ibn Abd al-Rahman Munkar al-Hadith).”

I said: “[In it is] Anbasa ibn Abdul Rahman who is weak according to Abu Dawud, Al-Nasa’i, Al-Daraqutni, Abu Zar’ah, abandoned according to Ibn Hajar, Al-Bukhari, Al-Nasa’i and a liar according to Al-Azdi, Ibn Hibban and Abu Hatim.”

Ibn al-Qaisarani said in Dhuheirat al-Hifath (2/1156): “[Regarding], Anbasa ibn Abd al-Rahman, he is abandoned (Fihi Anbasa ibn Abd al-Rahman Mutruk).”

Al-San’ani said in Tuhfat al-Talib Sharh al-Jami’ al-Saghir (5/58): “[Regarding], Anbasa: Al-Dhahabi said: Anbasa is abandoned. Al-Nasa’i said: Abandoned. Abu Hatim said: Lost.”

205- “O Muslim community, beware of adultery, for it entails six consequences: three in this world and three in the Hereafter. As for those in this world, it removes the beauty, brings about poverty, and shortens life. And as for those in the Hereafter, it brings the wrath of the Lord, a severe reckoning, and eternal residence in the Fire…[He recited] So evil is that for which they sold their souls.”

[Narrated on the authority of Hudhaifa ibn al-Yaman, attributed to the Prophet ﷺ]

Shu’ab al-Iman (4/1914), Al-Kamil (8/19).

Ibn Adi said in Al-Kamil fi al-Du'afa (8/19): "Not reliable (Ghayr Mahfuz)."

Al-Bayhaqi said in Shu'ab al-Iman (4/1914): "Its chain is weak (Isnaduhu Da'eef)."

Al-Albani said in Al-Silsilah al-Da'ifah (141): "Weak (Da'eef)."

Ibn al-Jawzi said in Al-Mawdu'at li Ibn al-Jawzi (3/322): "It is not authentic (Laysa Yusahh)."

Ibn Hibban said in Al-Majroohin (1/92): "It has no basis (La Asl Lahu)."

206- "My intercession is permissible for my Ummah except for the one who holds innovations."

[Narrated on the authority of Bakr ibn Abdullah Al-Muzani, attributed to the Prophet ﷺ]

Al-Bid' (85).

Al-Wadi'i said in Al-Shifa'ah li al-Wada'i (298): "Weak (Da'eef)."

Al-Albani said in Al-Silsilah al-Da'ifah (209): "Denounced (Munkar)."

It is mentioned in a authentic hadith in which the Prophet ﷺ said: "My intercession is for the people of major sins among my followers."

Sunan Abu Dawud (4739).

Ibn Taymiyyah said [regarding this hadith] in Majmu' al-Fatawa (7/500): "Authentic (Sahih)."

Al-Zarqani said [regarding this hadith] in Mukhtasar al-Maqasid (558): "Authentic (Sahih)."

207- "Whoever insults the prophets shall be killed, and whoever insults my companions shall be flogged."

[Narrated on the authority of Ali ibn Abi Talib, attributed to the Prophet ﷺ]

Tarikh Dimashq (5688), Al-Mu'jam al-Saghir (659), Al-Firdaus (5688).

Ibn al-Mulaqqin said in Sharh al-Bukhari li Ibn al-Mulaqqin (31/543): “In it is Ubaydullah al-Umari, whom An-Nasai considered very weak, and he said, He is a liar.”

Al-Haythami said in Majma’ al-Zawa’id (6/263): “[In it] Ubaydullah ibn Muhammad al-Umari, whom An-Nasai accused of lying.”

Al-San’ani said in Al-Tanwir Sharh al-Jami’ al-Saghir (10/252): “[In it] Muhammad ibn Ubaydullah al-Umari, the teacher of al-Tabarani. In Al-Mizan, An-Nasai accused him of lying.”

Al-Albani said in Da’eef al-Jami’ (5616): “Fabricated (Mawdu’).”

Ibn Hajar al-Asqalani said in Lisan al-Mizan (5/341): “Denounced (Munkar).”

As for insulting the Companions and the Prophets, this is a major sin as Allah says in Surat Al-Ahzab (33:57): “Indeed, those who abuse Allah and His Messenger - Allah has cursed them in this world and the Hereafter and prepared for them a humiliating punishment.”

The Prophet ﷺ said: “Do not revile my Companions, for by the One in Whose Hand is my soul! If one of you were to spend the like of Uhud in gold, it would not amount to a Mudd (a handful) of one of them, or even half of that.” See: Sahih al-Bukhari (3673).

208- “Any Muslim who greets me with peace from the east or the west, I and the angels of my Lord respond to him in a similar manner… The same applies to a generous person in his neighborhood and neighbors. This is part of what he has been commanded with, the preservation of the neighborhood and the preservation of neighbors.”

[Narrated on the authority of Abu Hurairah, attributed to the Prophet ﷺ]

Hilyat al-Awliya (6/349).

Muhammad ibn Abdul Hadi said in Al-Sa’ram al-Munki (326): “Fabricated (Mawdu’).”

Al-Albani said in Al-Silsilah Al-Da’eefah (205): “Fabricated (Mawdu’).”

Abu Nuaim said in Hilyat al-Awliya (6/384): “[It is] Strange from the

Hadith of Malik, singled out by Abu Musab."

Ibn al-Qayyim said in Jalaa' al-Afham (110): "Fabricated (Mawdu')."

Al-Daraqutni said in Lisan al-Mizan (5/341): "[It is] Not authentic."

209- "A prayer with a turban is equivalent to twenty-five prayers without a turban. One Jummah prayer with a turban is equivalent to seventy Friday prayers without a turban. The angels witness the Friday prayer, wearing turbans, and they continue to pray for those wearing turbans until the sun sets."

[Narrated on the authority of Abdullah ibn Umar, attributed to the Prophet ﷺ]

Al-Firdaws (2571), Qarikh Dimashq (37/355).

Al-Ajlouni said in Kashf al-Khafa (2/94): "Not Established (La Yuthbit)."

Al-Sakhawi said in Al-Maqsad al-Hasanah (346): "Not Established (La Yuthbit)."

Al-Suyuti said in Al-Jami' al-Saghir (5084): "Weak (Da'eef)."

Mulla Ali al-Qari said in Al-Asrar al-Marfu'ah (234): "Fabricated (Mawdu')."

Al-Zurqani said in Mukhtasar al-Maqasid (584): "Fabricated (Mawdu')."

Muhammad Jar Allah al-Sa'di said in Al-Nawafih al-Atirah (181): "Weak (Da'eef)."

Ibn Hajar al-Asqalani said in Lisan al-Mizan (4/413): "Fabricated (Mawdu')."

Al-Albani said in Al-Silsilah al-Da'ifah (127): "Fabricated (Mawdu')."

210- "Poultry is the sacrifice for the poor of my nation, and Friday is the pilgrimage for its poor."

[Narrated on the authority of Abdullah ibn Umar, attributed to the Prophet ﷺ]

Al-Majrooheen (3/90), Al-Mawdoo'at (3/8).

Ibn Hibban said in Al-Majruhin (2/438): "Fabricated with no basis (Mawdu' la asla lahu)."

Ibn al-Qaysarani said in Ma'rifat al-Tadhkirah (262): "It contains Hisham ibn Ubaydullah al-Razi, who is considered a narrator of dubious hadiths."

Al-Albani said in Al-Silsilah al-Da'ifah (192): "Fabricated (Mawdu')."

Al-Zurqani said in Mukhtasar al-Maqasid (451): "Weak (Da'eef)."

Al-Dhahabi said in Tahdhib al-Tahdhib (11/48): "False (Batil)."

Al-Daraqutni said in Al-Mawdu'at (3/35): "Fabricated lie (Kathib Mawdu')."

211- "If one of you has sexual relations with his wife or his slave woman, he should not look at her private parts, as that will cause blindness."

[Narrated on the authority of Abdullah ibn Abbas, attributed to the Prophet ﷺ]

Al-Majrooheen (1/238), Al-Kamil fi Ad-Du'afa (2/75), Al-Mawdoo'at (2/271).

Ibn Adi said in Al-Kamil fi al-Du'afa (2/265): "Disapproved (Munkar)."

Al-Albani said in Adab al-Zifaf (39): "Fabricated (Mawdu')."

Ibn al-Qaysarani said in Dhakhira al-Hifazh (1/302): "Fabricated (Mawdu')."

Al-Zaila'i said in Nusb al-Rayah (4/248): "Weak (Da'eef)."

Abu Hatim al-Razi said in Al-Talkhis al-Habir (3/1163): "Fabricated and the rest are forged."

Ibn Hibban said in Al-Majrooheen (1/231): "Fabricated (Mawdu')."

212- "The child is a master for seven years, and a servant for seven years. If you are pleased with his upbringing by the age of fourteen, then

befriend him as an equal. If not, then blame yourself for failing to guide him properly."

[Narrated on the authority of Abu Jubaira ibn Al-Dahhak Al-Ansari, attributed to the Prophet ﷺ]

Al-Mu'jam Al-Awsat (6104), Marifat al-Sahaba (6722), Tafari Al-Gharaib wal-Afrad (5).

Ibn al-Jawzi said in Al-Mawdu'at li-Ibn al-Jawzi (1/278): "Fabricated (Mawdu')."

Al-Albani said in Al-Silsilah al-Da'ifah (6126): "Fabricated (Mawdu')."

Muhammad ibn Muhammad al-Ghazi said in Itqan Ma Yusn al-Hasan (1/62): "Its chain is weak (Isnaduhu Da'eef)."

Al-Sakhawi said in Al-Maqasid al-Hasanah (64): "Its chain is weak (Isnaduhu Da'eef)."

213- "Allah does not accept the fasting, prayer, charity, Hajj, Umrah, Jihad, expenditure, or justice of a person who follows innovation, just as a hair is pulled out of dough."

[Narrated on the authority of Hudhayfah, attributed to the Prophet ﷺ]

Sunan Ibn Majah (49).

I said: "In it is Muhammad ibn Ishaq al-Asadi about whom Abu Bakr al-Bayhaqi said: Fabricator who fabricates hadith. Ibn Hajar al-Asqalani said: They called him a liar. Al-Daraqutni said: Abandoned, fabricates hadiths. Yahya ibn Ma'in said: Liar."

Shuayb al-Arna'ut said in Sunan Ibn Majah (49): "Fabricated (Mawdu')."

Al-Albani said in Da'eef Ibn Majah (4): "Fabricated (Mawdu')."

214- "Allah refuses to accept the good deeds of a person of innovation until he abandons his innovation."

[Narrated on the authority of Abdullah ibn Abbas, attributed to the Prophet ﷺ]

Sunan Ibn Majah (50), Al-Sunnah (1/22), Tarikh Baghdad (13/185).

Ibn al-Jawzi said in al-Ilal al-Mutanahiya (1/145): “Not authentic (La Yusahh).”

Al-Albani said in Takhrij Kitab al-Sunnah (39): “Its chain is weak (Isnaduhu Da’eef).”

Al-Safarini al-Hanbali said in Sharh Kitab al-Shihab (99): “The men of its chain are all unknown (Rijal Isnadihi Kulluhum Majhulun).”

I said: “Its chain is very weak due to their being two unknowns in the chain. Abu al-Mughirah al-Khasaf is unkown as Al-Dhahabi and Ibn Hajar said. In it Abu Zaid is also not known as Ibn Hajar and Ibn Hibban have said. And in it Bashr ibn Mansur al-Hanat is not well known, Abu Zur’ah al-Razi and Al-Dhahabi said he is unknown and Ibn Hajar said he is trustworthy.”

Al-Dhahabi said in Talkhis al-Ilal al-Mutanahiya (45): “Invalid (Batil).”

Shuayb al-Arna’ut said in Sunan Ibn Majah (50): “Its chain is very weak (Isnaduh Da’eef Jiddan).”

215- “Indeed, the Messenger of Allah ﷺ sought repentance from a man who apostatized from Islam four times.”

[Narrated on the authority of Jabir, attributed to Jabir]

Ibn al-Qaysarani said in Dhakheerat al-Hafazh (2/686): “Mu’alla ibn Hilal is a liar.”

I said: “In its chain is Mualla ibn Hilal al-Hadrami, Yahya, Saeed Al-Qattan, Al-Razi, Al-Dhahabi, Al-Jawzjani, Al-Nasa’i, Ahmad, Abu Dawud and Al-Razi said he is a liar.”

Ibn al-Malqan said in Al-Badr al-Muneer (8/573): “Its chain is weak (Isnaduhu Wah).”

Al-Haythami said in Majma’ al-Zawa’id (6/265): “In it is Mualla ibn Hilal, and they have unanimously agreed on his weakness due to lying.”

Al-Dhahabi said in Mizan al-I’tidal (4/153): “In it is Mualla ibn Hilal, mentioned in his criticism.”

216- “Knowledge is of three kinds, and anything beyond that is a bonus: a clear verse, a binding tradition, or a just obligation.”

[Narrated on the authority of Abdullah ibn Amr, attributed to the Prophet ﷺ]

Sunan Abu Dawood (2885), Sunan Ibn Majah (54), Al-Mu’jam al-Kabeer (72).

Shuayb al-Arna’ut said in Sunan Ibn Majah (54): “Its chain is weak (Isnaduh Da’eef).”

Ibn Hajar al-Asqalani said in Hidayat al-Ruwat (1/160): “Its chain is weak (Isnaduhu Da’eef).”

Al-Albani said in Da’eef Ibn Majah (7): “Weak (Da’eef).”

Al-Dhahabi said in Al-Muhadhab fi Ikhtisar al-Sunan (5/2361): “It contains ibn An’am who is weak (Fihi ibn An’am Da’eef).”

Ibn Rajab said in Fadl Ilm al-Salaf (3/10): “In its chain is Abdul Rahman ibn Ziyad al-Afriqi and it is famously weak (Fi Isnaduhu Abdul Rahman ibn Ziyad al-Afriqi wa fihi Dha’f Mashhur).”

Ibn al-Mulqin said in Al-Badr al-Muneer (7/189): “There is Abd al-Rahman ibn Ziyad al-Afriqi, and there is weakness in him.”

217- “Do not judge or decide except based on what you know. If something is unclear to you, pause until you clarify it, or write to me about it.”

[Narrated on the authority of Mu’adh ibn Jabal, attributed to the Prophet ﷺ]

Sunan Ibn Majah (55).

I said: “In it Muhammad ibn Sa’id ibn Hassan is a liar as Al-Azdi, Ibn Hajar and Al-Nasa’i have said.”

Ibn al-Mulqin said in Al-Badr al-Muneer (9/540): “It contains Muhammad ibn Sa’id al-Maslub, who is a liar, and it is lost (Fihi Muhammad ibn Sa’id al-Maslub wahuwa kathib wada’a).”

Al-Albani said in Da'eef Ibn Majah (8): "Fabricated (Mawdu')."

Muhammad al-Amin al-Shanqiti said in Adwa al-Bayan (4/751): "It contains a liar (Fihi Kadhib)."

Shuayb al-Arna'ut said in Sunan Ibn Majah (55): "Fabricated (Mawdu')."

Ibn Kathir said in Tuhfat al-Talib (128): "In its chain is Muhammad ibn Sa'id ibn Hassan, who is al-Maslub, a liar, and it is considered lost. Scholars unanimously agreed to abandon it."

218- "The affairs of the Children of Israel remained straight and balanced until the children of the captives of other nations were born among them. They then started giving their opinions and went astray, and led others astray."

[Narrated on the authority of Abdullah ibn Amr ibn al-Aas, attributed to the Prophet ﷺ]

Sunan Ibn Majah (56), Musnad al-Bazzar (2424).

Shuayb al-Arna'ut said in Sunan Ibn Majah (55): "Its chain is weak (Isnaduhu Da'eef)."

Al-Albani said in Da'eef Ibn Majah (9): "Weak (Da'eef)."

Muhammad Amro ibn Abdul Lateef said in Tabyeen al-Saheefah bi Usool al-Ahaadeeth al-Da'eefah (2/110): "Weak (Da'eef)."

See: Ibn Hajar's Ithaf al-Maharah bi al-Fawa'id al-Mubtakirah min Atraf al-Asharah (9/587).

219- "Two sects of this nation have no share in Islam: the Murjia and the Qadariya."

[Narrated on the authority of Abdullah ibn Abbas, attributed to the Prophet ﷺ]

Sunan al-Tirmidhi (2149), Sunan Ibn Majah (62).

Shuayb al-Arna'ut said in Sunan Ibn Majah (62): "Its chain is very weak (Isnaduh Da'eef Jiddan)."

I said: “Its chain is very weak. In it is Ali ibn Nizar Al-Asadi. Al-Azdi said he is very weak, Al-Dhahabi said he is weak so did Ibn Hajar. In it Nizar ibn Hayyan Al-Asadi, Ibn Hajar said he is weak. From the path of al-Tirmidhi, in it is Al-Qasim ibn Habib Al-Tammar who is weak according to Al-Dhahabi and Yahya said he is nothing, and Ali is also weak. It has more chains, but all of them are weak.

Al-Albani said in Da’eef Ibn Majah (10): “Weak (Da’eef).”

Abdul Haq al-Ishbili said in Al-Ahkam al-Sharaiyya al-Kubra (3/462): “[In it] Al-Qasim and Ali are both weak, their narrations are insignificant.”

Ibn al-Qattan said in Al-Wahm wal-Iyham (2/611): “Not authentic (La Yusahh).”

Yaqub ibn al-Salt said in Tahdhib al-Tahdhib (9/229): “Extremely denounced, like fabricated (Munkar Jiddan ka’l-Mawdu’).”

Al-Mubarakfuri said in Tuhfat al-Ahwadhi (5/586): “In its chain are Ali ibn Nizar and his father Nizar, both of whom are weak.”

220- “The faith is the recognition in the heart, the affirmation by the tongue, and the deeds through the limbs.”

[Narrated on the authority of Ali ibn Abi Talib, attributed to the Prophet ﷺ]

Sunan Ibn Majah (65), Al-Du’afa Al-Kabeer (2/128), Al-Mu’jam Al-Awsat (6254), Tarikh Baghdad (1/255-256).

Shuayb al-Arna’ut said in Sunan Ibn Majah (65): “Fabricated (Mawdu’).”

Ibn al-Jawzi said in Al-Mawdu’at (1/185): “Fabricated (Mawdu’).”

Al-Aqeeli said in Al-Du’afa al-Kabir (4/156): “Not preserved (Ghayr Mahfuz).”

Ibn al-Qayyim said in Tahdhib al-Sunan (12/451): “Fabricated, not from the sayings of the Messenger of Allah ﷺ (Mawdu’, laysa min kalam Rasul Allah ﷺ).”

Al-Daraqutni said in Al-Mawdu’at (1/185): “The one accused of

fabricating the hadith, Abu al-Salt al-Harawi."

Al-Albani said in Da'eef Ibn Majah (11): "Fabricated (Mawdu')."

Al-Saghani said in Al-Dur al-Muntakht (40): "Fabricated (Mawdu')."

Mullah Ali Qari said in Al-Asrar al-Marfu'ah (158): "It is said: It has no basis or it is fabricated based on its foundation."

221- "Whoever departs from this world with sincerity for Allah alone, worshipping Him without associating partners with Him, establishing prayer, and giving zakat, will die while Allah is pleased with him…"

[Narrated on the authority of Anas ibn Malik, attributed to the Prophet ﷺ]

Sunan Ibn Majah (70), Musnad al-Harith (7), Musnad Al-Bazzar (6524).

Al-Albani said in Da'eef Ibn Majah (12): "Weak (Da'eef)."

Shuayb al-Arna'ut said in Sunan Ibn Majah (70): "Its chain is weak (Isnaduhu Da'eef)."

222- "Two types of my Ummah will not receive any share in Islam: the people of Irja' and the people of Qadar."

[Narrated on the authority of Ibn Abbas and Jabir ibn Abdullah, attributed to the Prophet ﷺ]

Sunan al-Tirmidhi (2149), Sunan Ibn Majah (62), Al-Sunnah (344), Tarikh Baghdad (5/367).

Al-Albani said in Da'eef Ibn Majah (13): "Weak (Da'eef)."

I said: "Its chain is very weak. In it is Abdullah ibn Muhammad al-Laythi about whom Ibn Hajar and Al-Dhahabi said he is unknown. And in it Nizar ibn Hayyan al-Asadi is weak as we said earlier."

Ibn al-Jawzi said in Al-Ilal al-Mutanahiya (1/158): "Not authentic (La Yusahh)."

Shuayb al-Arna'ut said in Sunan Ibn Majah (62): "Its chain is very weak (Isnaduh Da'eef Jiddan)."

223- “Faith increases and decreases.”

[Attributed to Abu Huraira and Ibn Abbas]

Sunan Ibn Majah (74), Usul Al-Iqidan (1712), Al-Sharia (111).

Al-Albani said in Da’eef Ibn Majah (14): “Very weak, and it has been narrated in a raised chain, but it is not authentic (Dha’ifun Jiddan wa qad ruwi marfu’an wa la yusahh).”

Shuayb al-Arna’ut said in Sunan Ibn Majah (74): “Its chain is weak (Isnaduh Da’eef).”

A similar statement was attributed to Abu Darda, but it also has a weak chain.

224- “Whoever speaks about anything concerning Divine decree will be asked about it on the Day of Judgment, and whoever does not speak about it will not be asked about it.”

[Narrated on the authority of Aisha, attributed to the Prophet ﷺ]

Sunan Ibn Majah (84), Musnad al-Harith (744), Ad-Du’afa Al-Kabeer (4/419).

Ibn Adi said in Al-Kamil fi al-Du’afa’ (9/69): “Not preserved (Ghayr Mahfuz).”

Al-Iraqi said in Takhrij al-Ihya (1/129): “Its chain is weak (Isnaduhu Da’eef).”

Ibn al-Qaisarani said in Dhakheerat al-Huffaz (3/1718): “[In it] Yahya ibn Abi Anisah is weak.”

I said: “In its chain is Yahya, Ibn Hajar said he is weak. Al-Bukhari said: He is Rejected in hadith transmission.”

Al-Albani said in Da’eef al-Jami’ (5532): “Weak (Da’eef).”

Ibn Hibban said in Al-Majrooheen (2/475): “[In it] Yahya ibn Uthman is very critical of hadith, narrating severely objectionable things, which cannot be followed or used as evidence.”

Shuayb al-Arna'ut said in Sunan Ibn Majah (84): "Its chain is very weak (Isnaduh Da'eef Jiddan)."

225- "Verily, the Magians of this nation are those who deny the decrees of Allah. If they fall ill, do not visit them, and if they die, do not attend their funerals. And if you meet them, do not greet them."

[Narrated on the authority of Jabir ibn Abdullah, attributed to the Prophet ﷺ]

Sunan Ibn Majah (92), Al-Sunnah (328), Al-Saghir (615), Al-Sharia (190-191), Al-Ilal Al-Muntahiyah (244).

Shuayb al-Arna'ut said in Sunan Ibn Majah (92): "Its chain is very weak (Isnaduh Da'eef Jiddan)."

Ibn al-Jawzi said in Al-Ilal al-Mutanahiyah (1/160): "It is not authentic (La Yusahh)."

Al-Albani said in Da'eef al-Jami' (1975): "Weak (Da'eef)," in Takhrij Kitab al-Sunnah (328): "Sound (Hasan)," and in Sahih Ibn Majah (75): "Authentic without the phrase of salutation (Sahih dun jumlat al-taslim)."

Al-Tabarani said in Al-Mu'jam al-Awsat (4/368): "This hadith has not been narrated from Al-Awza'i except by Muhammad ibn Mas'ud, making it unique to him."

226- "When Umar embraced Islam, Gabriel came down and said, 'O Muhammad, the inhabitants of the heavens have rejoiced at the Islam of Umar.'"

[Narrated on the authority of Ibn Abbas, attributed to Ibn Abbas]

Sunan Ibn Majah (103), Sahih Ibn Hibban (6883), Al-Mu'jam al-Awsat (11109), Al-Mustadrak ala al-Sahihayn (3/84).

Ibn Adi said in Al-Kamil fi al-Du'afa' (5/348): "[In it] Abdullah ibn Kharash, generally, what he narrates is not preserved."

Al-Albani said in Da'eef Ibn Majah (20): "Very weak (Da'eef Jiddan)."

Al-Daraqutni said in Ma'jam al-Shuyukh (1/239): "Strange from the hadith of Mujahid, reported uniquely by Al-Awam ibn Hawshab from

him."

Shuayb al-Arna'ut said in Sunan Ibn Majah (103): "Its chain is very weak (Isnaduh Da'eef Jiddan)."

227- "The first to shake hands with him is the truth. The first to greet him is Omar. And the first to take him by the hand and admit him into Paradise."

[Narrated on the authority of Ubayy ibn Ka'b, attributed to the Prophet ﷺ]

Fada'il al-Sahabah (630), Al-Sunnah (1245), Sunan Ibn Majah (104).

Ibn Kathir said in Jami' al-Masanid wa al-Sunan (69): "Very rejected, and it is far from being authentic."

Ibn al-Qayyim said in Hadi al-Arwah (104): "Very rejected (Munkar Jiddan)."

Al-Albani said in Al-Silsilah al-Da'ifah (2485): "Very rejected (Munkar Jiddan)."

Al-Tabarani said in Al-Mu'jam al-Awsat (5/369): "This hadith has not been narrated from Salih ibn Kaysan except by Dawud ibn Ata, uniquely reported by Ismail al-Talhi."

Shuayb al-Arna'ut said in Sunan Ibn Majah (104): "Its chain is weak (Isnaduh Da'eef)."

Al-Dhahabi said in Mizan al-I'tidal (2/12): "Very rejected (Munkar Jiddan)."

Ibn al-Jawzi said in Al-Ilal al-Mutanahiya (1/197): "Not authentic (La Yusahh)."

228- "To every prophet there is a companion in Paradise, and my companion there is Uthman ibn Affan."

[Narrated on the authority of Abu Hurairah, attributed to the Prophet ﷺ]

Sunan Ibn Majah (109), Al-Sunnah (1289), Ad-Du'afa Al-Kabeer (3/199).

Shuayb al-Arna'ut said in Sunan Ibn Majah (109): "Its chain is very weak

(Isnaduh Da'eef Jiddan)."

Ibn Adi said in Al-Kamil fi al-Du'afa (6/299): "Not preserved (Ghayr Mahfuz)."

Al-Albani said in Al-Silsilah al-Da'ifah (2292): "Weak (Da'eef)."

Ibn al-Jawzi said in Al-Ilal al-Mutanahiya (1/205): "Not authentic (La Yusahh)."

Al-Suyuti said in Al-Jami' al-Saghir (7314): "Weak (Da'eef)."

Abu Nu'aym said in Hilyat al-Awliya (5/229): "Strange from the hadith of Ata'."

Ibn al-Qaisarani said in Dhakheerat al-Huffaz (4/1955): "[In it] Uthman ibn Khalid is weak."

229- [The Prophet ﷺ met Uthman at the door of the mosque and said] "O Uthman, Gabriel informed me that Allah has married you to Umm Kulthum with the dowry of Ruqayyah, with the same companionship as her."

[Narrated on the authority of Abu Hurairah, attributed to the Prophet ﷺ]

Al-Ahad and Al-Mathani (2982), Fada'il al-Sahabah (844), Sunan Ibn Majah (110).

Al-Albani said in Da'eef Ibn Majah (23): "Weak (Da'eef)."

Shuayb al-Arna'ut said in Sunan Ibn Majah (110): "Its chain is very weak (Isnaduh Da'eef Jiddan)."

230- "I am the servant of Allah, and the brother of His Messenger ﷺ. I am the greatest truthful one. No one says this after me except a liar. I prayed before the people for seven years."

[Narrated on the authority of Abbad ibn Abdullah, attributed to Ali]

Al-Sunnah (1324), Al-Sunan al-Kubra (8340), Musannaf Ibn Abi Shaybah (6/368), Sunan Ibn Majah (120).

Shuayb al-Arna'ut said in Sunan Ibn Majah (120): "Its chain is weak

(Isnaduh Da'eef)."

Al-Albani said in Da'eef Ibn Majah (24): "False (Batil)."

Ibn al-Jawzi said in Al-Mawdu'at (2/98): "Fabricated (Mawdu')."

Al-Dhahabi said in Mizan al-I'tidal (2/368): "He lied about Ali."

Ibn Taymiyyah said in Minhaj al-Sunnah (7/443): "Fabricated (Mawdu')."

Ibn Kathir said in Al-Bidaya wa'l-Nihaya (3/25): "Rejected (Munkar)."

231- "If I were to appoint anyone as my successor without consultation, I would have appointed Ibn Umm Abd."

[Narrated on the authority of Ali, attributed to the Prophet ﷺ]

Sunan al-Tirmidhi (3808), Musnad Ahmad (566), Sunan Ibn Majah (137) .

Shuayb al-Arna'ut said in Sunan Ibn Majah (137): "Its chain is weak (Isnaduh Da'eef)."

Al-Albani said in Da'eef Ibn Majah (25): "Weak (Da'eef)."

I said: "In it Harith ibn Abdullah Al-A'war is weak according to Al-Daraqutni and Al-Basti, some also accused him of lying."

Ahmad Shakir said in Takhrij al-Musnad li Shakir (2/104): "Its chain is weak (Isnaduhu Da'eef)."

Al-Mubarakfuri said in Tuhfat al-Ahwadhi (9/299): "[In it] Al-Harith al-A'war is weak."

232- "Indeed, Allah has taken me as a close friend as He took Ibrahim as a close friend. My position and the position of Ibrahim in Paradise on the Day of Resurrection will be facing each other, and Al-Abbas will be between us, a believer between two close friends."

[Narrated on the authority of Abdullah ibn Amr, attributed to the Prophet ﷺ]

Sunan Ibn Majah (141), Al-Majroohin (2/75), Musnad Ash-Shamiyeen (936).

Shuayb al-Arna'ut said in Sunan Ibn Majah (141): "Its chain is very weak (Isnaduh Da'eef Jiddan)."

Al-Albani said in Al-Silsilah al-Da'ifah (3034): "Fabricated (Mawdu')."

Al-Dhahabi said in Siyar A'lam al-Nubala (2/92): "Fabricated, and in its chain is Abdul Wahhab al-Urdi the liar."

Ibn al-Qaisarani said in Dhakhirat al-Huffaz (1/567): "In its chain, there is someone accused of dishonesty."

Al-Aqeeli stated in Al-Du'afa al-Kabir (3/78): "He has no basis according to a trustworthy source."

I said: "In it Abdul-Wahhab ibn Ad-Dahhak ubn Aban who is accused of fabrication and lying according to Ibn Iraq, Abu Naeem and Al-Hakim."

Ibn Hibban said in Al-Majruhin (2/131): "[In it] Abdul Wahhab ibn al-Dhahhak steals the hadith and narrates it, it is not permissible to rely on it."

Al-Shawkani said in Al-Fawaid al-Majmu'ah (402): "Fabricated (Mawdu')."

233- "Verily, Allah has commanded me to love four people and He informed me that He loves them." [He was asked, O Messenger of Allah, who are they?] "Ali is one of them." [He repeated this three times] "And Abu Dharr, Salman, and Al-Miqdad."

[Narrated on the authority of Ibn Buraidah, from his father, attributed to the Prophet ﷺ]

Musnad Ahmad (22968), Sunan al-Tirmidhi (3718), Sunan Ibn Majah (149).

Al-Albani said in Da'eef al-Tirmidhi (3718): "Weak (Da'eef)."

Shuayb al-Arna'ut said in Sunan Ibn Majah (149): "Its chain is weak (Isnaduh Da'eef)."

I said: "Ibn Hajar said this hadith is Sound (Hasan) and Al-Suyuti said it is Authentic (Sahih). There's a difference of opinion on Umar ibn

Rabi'ah, Yahya said he is trustworthy and Al-Hafiz (Ibn Hajar) and others said he is accepted, but Al-Dhahabi and others said he is weak. And in it Shareek ibn Abdullah who is truthful but he has a poor memory and makes many mistakes as Ibn Hajar said. Al-Nasa'i said he is not strong. Allah Knows Best, all the scholars are correct in their own ways."

234- "Three things are not permissible for anyone: being undutiful to one's parents, whether they are Muslims or non-Muslims, breaking a covenant with a Muslim, whether he is faithful or non-faithful, and betraying trust to a Muslim, whether he is faithful or non-faithful."

[Narrated on the authority of Ali ibn Abi Talib, attributed to the Prophet ﷺ]

Shu'ab al-Iman (4/82/4363), Tarikh Dimashq (2/216).

Al-Albani said in Da'eef al-Jami' (2529): "Weak (Da'eef)."

Al-Bayhaqi said in Shu'ab al-Iman (4/1602): "Its chain is weak once (Isnaduhu Da'eef Bimarratin)."

Abdul Ali Abdul Hamid Hamed said in Shu'ab al-Iman (4054): "Its chain is very weak (Isnaduhu Wahidun Jiddan)."

235- "Three traits, whoever does not possess any one of them, a dog is better than him: piety that prevents him from forbidden deeds of Allah, forbearance that repels ignorance of the ignorant, or good character by which he interacts with people."

[Narrated on the authority of Al-Hasan al-Basri, attributed to the Prophet ﷺ]

Shu'ab al-Iman (8065).

Abdul Ali Abdul Hamid Hamed said in Shu'ab al-Iman (8065): "Its chain is weak and disconnected (Isnaduhu Da'ifun Mursalun)."

Al-Haytami al-Makki said in Al-Zawajir An Iqtiraf al-Kaba'ir (1/83): "Transmitted (Mursal)."

Muhammad ibn Muhammad al-Ghazi said in Itqan Ma Yusin (2/497): "Transmitted (Mursal)."

Al-Bayhaqi said in Shu'ab al-Iman (6/2838): "Transmitted (Mursal)."

Al-Albani said in Al-Silsilah al-Da'ifah (7160): "Very weak (Da'eef Jiddan)."

236- [He ﷺ was asked: O Messenger of Allah! Where was our Lord before He created His creation? He said:] "He was above the clouds, with air beneath Him and air above Him, then He created the Throne upon the water."

[Narrated on the authority of Abu Razin, attributed to the Prophet ﷺ]

Musnad Ahmad (16188), Sunan al-Tirmidhi (3109), Sunan Ibn Majah (182), Al-Azmah (83), Al-Asmaa (478-479).

Shu'ayb al-Arna'ut said in Takhreej Seer A'lam al-Nubala (10/505): "Its chain is weak (Sanaduhu Da'eef)."

Al-Albani said in Da'eef Ibn Majah (32): "Weak (Da'eef)."

The Prophet ﷺ said in a authentic hadith: "Allah wrote the destinies of all creatures fifty thousand years before He created the heavens and the earth, and His Throne was upon water." See: Sahih Muslim (2653).

237- "While the inhabitants of Paradise are enjoying their luxurious life, a light will suddenly shine on them. They will raise their heads, and behold! It will be their Lord. He will say: 'Peace be upon you, O people of Paradise.' This is the saying of Allah: 'Peace, a word from a Merciful Lord.' Then Allah will look at them and they will look at Him, and neither group will turn their gaze away from the other as long as they can bear. Then He will cover them with His Screen and the Light and Blessing will remain over them in their places of abode."

[Narrated on the authority of Jabir ibn Abdullah, attributed to the Prophet ﷺ]

Sunan Ibn Majah (184), Sifat al-Jannah (98), Majma al-Zawa'id (7/101).

Al-Hakami said in Ma'arif al-Qubul (152/1): "In its chain, Al-Raqashi is weak."

Al-Albani said in Da'eef Ibn Majah (33): "Weak (Da'eef)."

Ibn al-Jawzi said in Al-Mawdu'at li Ibn al-Jawzi (3/592): "Fabricated (Mawdu')."

Shu'ayb al-Arna'ut said in Takhrij al-Awasim wa al-Qawasim (5/168): "Its chain is weak (Isnaduhu Da'eef)."

238- "Verily, Allah smiles at three: a row in the prayer, a man who prays in the depth of the night, and for a man who fights (in the cause of Allah)."

[Narrated on the authority of Abu Sa'eed Al-Khudri, attributed to the Prophet ﷺ]

Musannaf Ibn Abi Shaybah (1/325), Musnad Abi Ya'la (1004), Al-Asma' wal-Sifat (472), Musnad Ahmad (11761), Sunan Ibn Majah (200).

Husayn Salim Assad said in Musnad Abi Ya'la (1004): "Its chain is weak (Isnaduhu Da'eef)."

Al-Albani said in Da'eef Ibn Majah (35): "Weak (Da'eef)."

Ibn al-Mulqin said in Al-Badr al-Munir (2/446): "Weak (Da'eef)."

Shu'ayb al-Arna'ut said in Takhrij al-Musnad li Shu'ayb (18/285): "Its chain is weak (Isnaduhu Da'eef)."

239- "There is no caller who invites people to a thing but on the Day of Resurrection he will be made to stand next to that to which he called others, even if he only called one another person."

[Narrated on the authority of Abu Hurairah, attributed to the Prophet ﷺ]

Sunan Ibn Majah (208), Al-Sunnah (112).

Al-Albani said in Da'eef al-Targhib (43): "Weak (Da'eef)."

Shuayb al-Arna'ut said in Sunan Ibn Majah (208): "Its chain is weak (Isnaduh Da'eef)."

Al-Iraqi said in Takhrij al-Ihya (1/129): "Its chain is weak (Isnaduhu Da'eef)."

240- "Whoever revives a tradition from my Sunnah and the people act upon it, will have the reward of those who act upon it without their

reward diminishing in any way. And whoever innovates a innovation (Bid'ah) that is acted upon, will bear the burden of sin for those who act upon it without their burden diminishing in any way."

[Narrated on the authority of Amr ibn Awf al-Muzani, attributed to the Prophet ﷺ]

Sunan al-Tirmidhi (2677), Sunan Ibn Majah (209).

Al-Albani said in Da'eef al-Jami' (5359): "Very weak (Da'eef Jiddan)."

I said: "In its chain Kathir ibn Abdullah al-Muzani is weak according to Ibn Hajar, Abu Naeem, Al-Saji, and Ibn Abd al-Barr al-Andalusi said: His weakness is agreed upon."

Ibn al-Jawzi said in Al-Ilal al-Mutanahiyah (1/142): "Not authentic (La Yusahh)."

Shuayb al-Arna'ut said in Sunan Ibn Majah (209): "Its chain is weak (Isnaduh Da'eef)."

Ibn al-Qaysarani said in Dhuharat al-Hafiz (4/2183): "In it Kathir ibn Abdullah is weak."

Al-Mubarakfuri said in Tuhfat al-Ahwadhi (7/90): "Weak (Da'eef)."

241- "Whoever revives a tradition from my Sunnah after my death, which has been abandoned, will receive a reward equivalent to that of those who act upon it without any decrease in their rewards. And whoever innovates an innovation that is not in agreement with the guidance of Allah and His Messenger, then it will be upon him the sin equivalent to that of those who act upon it without any decrease in their sins."

[Narrated on the authority of Amr ibn Awf al-Muzani, attributed to the Prophet ﷺ]

Sunan al-Tirmidhi (2677), Sunan Ibn Majah (210).

Sadruddin al-Munawi said in Kashf al-Manahij wa al-Tanqih (1/143): "Its chain is weak (Isnaduhu Da'eef)."

Al-Mubarakfuri said in Tahdhib Aridat al-Ahwadhi (7/90): "Weak (Da'eef)."

Al-Albani said in Da'eef Ibn Majah (37): "Very weak (Da'eef Jiddan)."

I said: "In its chain Kathir ibn Abdullah al-Muzani is weak according to Ibn Hajar, Abu Naeem, Al-Saji, and Ibn Abd al-Barr al-Andalusi said: His weakness is agreed upon."

Shu'aib al-Arna'ut said in Takhrij Sharh al-Sunnah (110): "[In it] Kathir ibn Abdullah ibn Amr ibn Awf al-Muzani is weak."

Al-Dhahabi said in Talkhis al-Ulal al-Mutanahiyyah (45): "It contains Katheer ibn Abdullah who is considered abandoned (Fihi Katheer ibn Abdullah Matruk)."

Ibn al-Qaisarani said in Dhuheirat al-Hifazh (4/2183): "[In it] Katheer ibn Abdullah is weak."

Ibn Adi said in Al-Kamil fi al-Du'afa (7/193): "In it Kathir ibn Abdullah al-Muzani generally does not have continuous narrations."

In a authentic hadith the Prophet ﷺ said: "Whoever calls to guidance will have a reward similar to the rewards of those who follow him, without diminishing their rewards in any way. And whoever calls to misguidance will have a burden of sin similar to the burdens of those who follow him, without diminishing their burdens in any way." See: Sahih Muslim (2674).

242- "A single knowledgeable scholar is more formidable against Satan than a thousand worshippers."

[Narrated on the authority of Ibn Abbas, attributed to the Prophet ﷺ]

Sunan al-Tirmidhi (2681), Sunan Ibn Majah (222).

Al-Saji said in Tahdhib al-Tahdhib (3/292): "Rejected (Munkar)."

Ibn Hibban said in Al-Majruhin (1/374): "[In it] Ruh ibn Jannah is extremely denounced in hadith."

I said: "In its chain is Ru'h ibn Janaah al-Qurashi. He is weak according to Ibn Hajar. Al-Naqqash said: He narrated fabricated hadiths on the authority of Mujahid. Al-Dhahabi and Al-Nasa'i said he is not strong."

Ibn Adi said in Al-Kamil fi al-Du'afa (4/60): "[In it] Ruh ibn Jannah might have erred in the chains of narration and he brings texts that others do not bring, and he is one whose hadith is written down."

Abu Sa'id al-Naqash said in Tahdhib al-Tahdhib (3/293): "Fabricated (Mawdu')."

Al-Bayhaqi said in Shu'ab al-Iman (2/739): "Ruh ibn Jannah narrated it uniquely (Tafarrada bihi Ruh ibn Jannah)."

Ibn al-Qaisarani said in Tadhkirat al-Huffaz (224): "[In it] Ruh ibn Jannah al-Shami is considered abandoned and his hadith is denounced."

Al-Mundhiri said in Al-Targhib wa al-Tarhib (1/82): "It is from the narration of Rauh ibn Janaah, singled out by him from Mujahid, narrated from him."

Al-Iraqi said in Takhrij al-Ihya' (1/21): "Its chain is weak (Isnaduhu Da'eef)."

Al-Dhahabi said in Mizan al-I'tidal (2/58): "[In it] Ruh ibn Jannah is mentioned among those who criticized him."

Al-Sakhawi said in Al-Maqasid al-Hasanah (396): "Its chain is weak (Isnaduhu Da'eef)."

Muhammad Jarullah al-Sa'di said in Al-Nawafih al-Atrah (217): "Weak (Da'eef)."

Al-Safarini al-Hanbali said in Sharh Kitab al-Shihab (299): "There is a fabricated statement in its chain (Fi Isnadihi Maqal)."

Ibn Baz said in Al-Tuhfah al-Karimah (56): "In its chain is Ruh ibn Junadah who is weak (Fi Isnadihi Ruh ibn Junadah wa huwa Da'eef)."

Shu'aib al-Arna'ut said in Takhrij Sharh al-Sunnah (1/278): "Its chain is weak (Isnaduhu Da'eef)."

243- "Acquire this knowledge before it is taken away, and its taking away means that it will be lifted up…The scholar and the learner are partners in reward, and there is no good in the rest of the people."

[Narrated on the authority of Abu Umamah Al-Bahili, attributed to the

Prophet ﷺ]

Al-Kabir (7875), Al-Kamil fi al-Du'afa (5/165), Sunan Ibn Majah (228).

Al-Albani said in Da'eef al-Targhib (59): "Weak (Da'eef)."

I said: "In it Ali ibn Yazid is weak as Ibn Hajar, Yahya, Ahmad, Abu Isa, Al-Dhahabi and others have said."

Al-Mundhiri said in Al-Targhib wa al-Tarhib (1/79): "[In it] Al-Qasim ibn Abdul Rahman is mentioned."

Shuayb al-Arna'ut said in Sunan Ibn Majah (228): "Its chain is weak (Isnaduh Da'eef)."

Al-Suyuti said in Al-Jami' al-Saghir (5561): "Weak (Da'eef)."

The Prophet ﷺ said in a authentic hadith: "Indeed, Allah does not take away knowledge by snatching it from the people, but He takes away knowledge by taking away the scholars, until when He leaves no scholar, the people take ignorant ones as their leaders, who, when asked, give verdicts without knowledge. Thus, they go astray and lead others astray." See: Sahih al-Bukhari (100).

244- "The best charity is that a Muslim learns knowledge and then teaches it to his Muslim brother."

[Narrated on the authority of Abu Hurayrah, attributed to the Prophet ﷺ]

Sunan Ibn Majah (243), Al-Firdaws (1421).

Shuayb al-Arna'ut said in Sunan Ibn Majah (243): "Its chain is weak (Isnaduh Da'eef)."

Al-Albani said in Da'eef Ibn Majah (45): "Weak (Da'eef)."

I said: "Its chain is weak due to the weakness of Ishaq and Yaqoub. And it is said that Al-Hasan did not hear from Abu Huraira.

Muhammad Fouad Abdel-Baqi said in Sunan Ibn Majah (243): "Its chain is weak (Isnaduh Da'eef)."

245- The Prophet ﷺ passed by on a day of intense heat near Baqi al-

Gharqad, and the people were walking behind him. When he heard the sound of sandals and realized what was happening, he sat down until they came in front of him, so that nothing of arrogance would enter his heart."

[Narrated on the authority of Abu Umamah, attributed to Abu Umamah]

Sunan Ibn Majah (245), Musnad Ahmad (22292), Al-Kabir (7869), Al-Zuhd Al-Kabir (298).

Muhammad Fouad Abdel-Baqi said in Sunan Ibn Majah (245): "Its chain is weak (Isnaduh Da'eef)."

Shuayb al-Arna'ut said in Sunan Ibn Majah (245): "Its chain is weak (Isnaduh Da'eef)."

Al-Mundhiri said in Al-Targhib wa al-Tarhib (4/4): "Ali ibn Yazid narrated from al-Qasim."

I said: "In its chain is Ali ibn Yazid about whom Abu Isa, Ibn Hajar, Ahmad and Al-Bukhari said he is weak, others said he is abandoned and others said he is not strong. And in it is Mu'an ibn Rifa'a, Ibn Hajar and others said he is soft in narration."

Al-Haythami said in Majma' al-Zawa'id (1/213): "In it is Ali ibn Yazid ibn Ali al-Ahlani narrating from Al-Qasim, and both of them are weak (Fihi Ali ibn Yazid ibn Ali al-Ahlani an al-Qasim wa kilahuma Da'eef)."

Al-Albani said in Da'eef Ibn Majah (46): "Weak (Da'eef)."

Al-Iraqi said in Takhrij al-Ihya (3/434): "Its chain is extremely weak and it is rejected due to the presence of a group of weak narrators."

246- [The Prophet ﷺ used to say:] "O Allah, benefit me with what You have taught me, teach me what will benefit me, increase my knowledge, and all praise is due to Allah in all circumstances (Allahumma anfa'ni bima allamtani wa allimni ma yanfa'uni wa zidni ilman wa alhamdu lillahi ala kulli halin)."

[Narrated on the authority of Abu Hurairah, attributed to the Prophet ﷺ]

Sunan Ibn Majah (251), Sunan al-Tirmidhi (3599), Musannaf Ibn Abi Shaybah (10/281).

Shuayb al-Arna'ut said in Sunan Ibn Majah (251): "Its chain is weak (Isnaduh Da'eef)."

Al-Albani said in Sahih Ibn Majah (205): "Authentic without praise (Sahih dun al-Hamd)."

I said: "Its chain is weak due to Musa who is weak according to Abu Isa, Al-Jurjani, Al-Nasa'i, Ibn Hajar, Al-Daraqutni and Muslim. And his teacher Muhammad ibn Thabit is unknown as Yahya and Ibn Hajar have said."

A supplication with similar wording was narrated in a hadith from Anas ibn Malik in which he said: The Messenger of Allah ﷺ used to supplicate, saying: "O Allah, benefit me with what You have taught me, teach me what will benefit me, and provide me with knowledge that will benefit me (Allahumma anfa'ni bima allamtani, wa allimni ma yanfa'uni, wa rzuqni 'ilman tanfa'uni bihi')."

Al-Sunan Al-Kubra (7868), Al-Du'a (1405) and in Al-Mustadrak ala al-Sahihayn (1879).

Al-Hakim said [regarding this hadith] in Al-Mustadrak ala al-Sahihayn (1903): "Authentic according to the conditions of Muslim (Sahih ala shart Muslim)."

Al-Albani said [regarding this hadith] in Al-Silsilah al-Sahihah (3151): "Authentic according to the conditions of Muslim (Sahih ala shart Muslim)."

Shuayb al-Arna'ut said [regarding this hadith] in Sunan Ibn Majah (251): "Its chain is sound (Isnaduh Hasan)."

247- "Indeed, there will be people from my nation who will seek knowledge and recite the Quran, but they will say: 'We will approach the rulers and take a share of their worldly possessions while abandoning our religion.' That will not be obtained from them except as much as a needle can take from the sea anemone…"

[Narrated on the authority of ibn Abbas, attributed to the Prophet ﷺ]

Sunan Ibn Majah (255), Al-Mu'jam Al-Awsat (8236), Al-Ahadith Al-Mukhtarah (154).

Al-Albani said in Da'eef Ibn Majah (49): "Weak (Da'eef)."

Shuayb al-Arna'ut said in Sunan Ibn Majah (255): "Its chain is weak (Isnaduh Da'eef)."

I said: "In it Ubaidullah ibn al-Mughira ibn Abi Burdah is unknown."

Muhammad Fouad Abdel-Baqi said in Sunan Ibn Majah (255): "Its chain is weak (Isnaduh Da'eef)."

248- "Seek refuge with Allah from the pit of grief. [They said: O Messenger of Allah, what is the pit of grief? He said:] It is a valley in Hell from which Hell seeks refuge four hundred times every day. [They said: O Messenger of Allah, who will enter it? He said:] It is prepared for the reciters who show off their deeds. Indeed, among the most hated to Allah are those who visit the rulers."

[Narrated on the authority of Abu Hurairah, attributed to the Prophet ﷺ]

Sunan Ibn Majah (256), Sunan al-Tirmidhi (2383).

Al-Albani said in Da'eef al-Jami' (2460): "Weak (Da'eef)."

I said: "Its chain is weak. In it Ammar ibn Saif is weak according to Ibn Hajar, Al-Razi, Al-Bazzar and others. And in it Abu Muadh is unknown."

Shuayb al-Arna'ut said in Sunan Ibn Majah (256): "Its chain is weak (Isnaduh Da'eef)."

Al-Dhahabi said in Mizan al-I'tidal (1/366): "In it is Abu Ma'an, Al-Bukhari said (about him): Unknown."

Al-Haythami said in Majma' al-Zawa'id (7/171): "In it is Bukayr ibn Shahab al-Damghani, and he is weak."

249- "Whoever focuses all his concerns on one issue, the concerns of the Hereafter, Allah will suffice him and spare him the worries of this world. But whoever wanders off in concern over different worldly issues, Allah will not care in which valley of the world he perishes."

[Narrated on the authority of Abdullah ibn Mas'ud, attributed to the Prophet ﷺ]

Sunan Ibn Majah (257), Musnad al-Bazzar (1638), Du'afa Al-Kabeer' (4/309).

Abu Nu'aim said in Hilyat al-Awliya (2/123): "Strange from the hadith of al-Aswad, only al-Dhahak narrated it."

Ibn al-Qaisarani said in Dhuhaarat al-Hifaazh (4/2257): "In it Nahshal ibn Sa'id is abandoned."

Ibn Muflih said in Al-Adaab al-Shar'iyyah (2/52): "In it Nahshal, a lying narrator who is abandoned according to them."

Muhammad Fouad Abdel-Baqi said in Sunan Ibn Majah (257): "Its chain is weak (Isnaduh Da'eef)."

Ibn al-Mulqin said in Ma Tamass Ilaihi al-Hajah (245): "[In it] Nahshal is abandoned and regarding Al-Dhahak, Ahmad and Ibn Ma'in considered him trustworthy, while Yahya al-Qattan deemed him weak."

Ibn Adi said in Al-Kamil fi al-Du'afa (8/325): "Not preserved (Ghayr Mahfuz)."

Shuayb al-Arna'ut said in Sunan Ibn Majah (257): "Its chain of transmission is flawed (Isnaduhu Talaaf)."

Al-Albani said in Sahih Ibn Majah (209): "Sound (Hasan)", and in Hidayat al-Ruwat (254): "In it is Yazid al-Raqashi, and he is weak."

250- "Whoever seeks knowledge for other than Allah's sake or seeks it for worldly gain, let them take a seat in the Fire."

[Narrated on the authority of Ibn Umar, attributed to the Prophet ﷺ]

Sunan al-Tirmidhi (2655), Al-Kubra (5879), Sunan Ibn Majah (258).

Ibn Abd al-Barr said in Jami' Bayan al-Ilm (1/669): "If it does not have strong chains of narration, then it has come as you see."

I said: "It was said that its interrupted."

Shuayb al-Arna'ut said in Sunan Ibn Majah (258): "Its chain is weak (Isnaduh Da'eef)."

Al-Albani said in Da;eef al-Jami' (5687): "Weak (Da'eef)."

In a authentic hadith that the Prophet ﷺ said: "Whoever learns knowledge sought for the sake of Allah's countenance, he does not learn it except to obtain thereby a portion of worldly gain, will not smell the fragrance of Paradise."

Musnad Ahmad (8457), Sunan Ibn Majah (252), Sunan Abu Dawud (3664).

Ibn Baz said [regarding this hadith] in Majmu' Fatawa Ibn Baz (2/307): "Its chain is sound (Isnaduhu Jayyid)."

Shu'ayb al-Arna'ut said [regarding this hadith] in Takhrij Sahih Ibn Hibban (78): "Authentic (Sahih)."

Al-Dhahabi said [regarding this hadith] in Al-Kaba'ir (284): "Its chain is authentic (Isnaduhu Sahih)."

Ibn Hajar al-Asqalani said [regarding this hadith] in Hidayat al-Ruwat (1/156): "Sound (Hasan)."

251- "Whoever learns knowledge to show off to scholars, impress fools, or attract people's attention, Allah will admit him to Hellfire."

[Narrated on the authority of Abu Hurairah, attributed to the Prophet ﷺ]

Sunan Abu Dawud (3664), Musnad Ahmad (8457), Sunan Ibn Majah (260).

Shuayb al-Arna'ut said in Sunan Ibn Majah (260): "Its chain is very weak (Isnaduh Da'eef Jiddan)."

Muhammad Fouad Abdel-Baqi said in Sunan Ibn Majah (260): "Its chain is weak (Isnaduh Da'eef)."

I said: "Its chain is weak. In it is Abdullah ibn Saeed about whom Al-Bayhaqi said: Weak, and sometimes very weak. He was deemed weak by Yahya, Al-Saji, Abu Dawud, Al-Jurjani and others. Ahmad said he has weak and abandoned narration, and Yahya Al-Qattan accused him of lying."

252- "When the latter part of this nation curses the former, whoever

conceals a hadith, he has concealed what Allah revealed."

[Narrated on the authority of Jabir, attributed to the Prophet ﷺ]

Al-Kamil (4/1528), Al-Tarikh al-Kabir (3/197), Al-Sunnah (994), Al-Du'afa (2/264), Sunan Ibn Majah (263).

Al-Haythami al-Makki said in Al-Zawaajir an Iqtiraaf al-Kabaair (1/92): "In it is Ibn Luhay'ah."

Shuayb al-Arna'ut said in Sunan Ibn Majah (263): "Its chain is very weak (Isnaduh Da'eef Jiddan)."

Al-Mundhiri said in Al-Targhib wa al-Tarhib (1/98): "It has discontinuity (Fihi Inqita')."

I said: "Its chain is very weak. In it Abdullah is weak and Hussein is also weak according to Ibn Hajar and Abu Dawud, and others said he is a liar."

Muhammad Fouad Abdel-Baqi said in Sunan Ibn Majah (263): "Its chain is weak (Isnaduh Da'eef)."

Al-Suyuti said in Al-Jami' al-Saghir (839): "Weak (Da'eef)."

Al-Albani said in Da'eef Ibn Majah (53): "Very weak (Da'eef Jiddan)."

253- "Whoever conceals knowledge that would benefit people in the affairs of religion, Allah will bridle him on the Day of Resurrection with a bridle of fire."

[Narrated on the authority of Abu Sa'eed Al-Khudri, attributed to the Prophet ﷺ]

Sunan Ibn Majah (265), At-Taraf al-Gharayib wa al-Afrad (5/71), Al-Ilal al-Mutanahiya (124).

Al-Albani said in Da'eef al-Targhib (95): "Very weak (Da'eef Jiddan)."

I said: "Its chain is very weak due to Muhammad ibn Dab. Khalaf al-Ahmar said: Ibn Dab fabricates Hadith in Al-Madinah. Al-Razi said he used to lie."

Shuayb al-Arna'ut said in Sunan Ibn Majah (265): "Its chain is very weak

(Isnaduh Da’eef Jiddan).”

Muhammad Fouad Abdel-Baqi said in Sunan Ibn Majah (265): “Its chain is weak (Isnaduh Da’eef).”

254- “Indeed, your mouths are pathways to the Quran, so sweeten them with the toothstick.”

[Narrated on the authority of Ali ibn Abi Talib, attributed to Ali ibn Abi Talib]

Musnad Al-Bazzar (603), Al-Hilyah (4/296), Al-Talkhis Al-Habir (1/70), Sunan Ibn Majah (291).

Al-San’ani said in Tanhir Sharh al-Jami’ al-Saghir (3/581): “Its chains are weak (Asaniduhu Da’efah).”

Al-Iraqi said in Takhrij al-Ihya (1/182): “Its chain is weak (Isnaduhu Da’eef).”

Al-Albani said in Da’eef al-Jami’ (1401): “Very weak (Da’eef Jiddan).”

Shuayb al-Arna’ut said in Sunan Ibn Majah (291): “Its chain is weak (Isnaduh Da’eef).”

Muhammad Fouad Abdel-Baqi said in Sunan Ibn Majah (291): “Its chain is weak (Isnaduh Da’eef).”

It is mentioned in a authentic hadith that Aisha said that the Prophet ﷺ said: “The toothstick is a purification for the mouth and pleasing to the Lord.”

Sunan al-Nasa’i (5), Musnad Abu Ya’la (4569), Sahih Ibn Khuzaymah (135).

Al-Mundhiri said [regarding this hadith] in Al-Targhib wa al-Tarhib (1/133): “Authentic (Sahih).”

Al-Nawawi said [regarding this hadith] in Al-Majmu’ (1/267): “Authentic (Sahih).”

Ibn Abdul Barr said [regarding this hadith] in Al-Tamhid (18/301): “Its

chain is sound, though not strong (Isnaduhu Hasan wa in lam yakun bi al-Qawi)."

Al-Albani said [regarding this hadith] in Sahih al-Targhib (209): "Authentic (Sahih)."

"The toothstick" means the siwak which is used to clean the teeth. "A purification for the mouth" means it cleanses the mouth from food that's left over and it removes the bad smells. "And pleasing to the Lord" that is because cleanliness is part of Islam and its encouraged by the Sharia. It pleases Allah because it leads to purity and cleanliness which Allah loves. And also when one uses the siwak, the smell is pleasing for the people who are around. Using siwak is also encouraged and Sunnah, the Prophet ﷺ said: "If it were not that I might overburden my followers, I would have commanded them to use the siwak with every prayer." [Sahih al-Bukhari 887, Sahih Muslim 252] Allah Knows Best.

255- "None of you should fail to say when entering his toilet: 'O Allah, I seek refuge in You from the impure, wicked, malevolent, and accursed Satan (Allahumma inni a'udhu bika min al-rijsi al-najasi al-khabithi al-mukhbiti al-shaytani al-rajim).'"

[Narrated on the authority of Abu Umamah, attributed to the Prophet ﷺ]

Sunan Ibn Majah (299).

Ibn al-Mulaqqin said in Al-I'lam bi Fawa'id Umdat al-Ahkam (1/436): "Its chain is weak (Isnaduhu Da'eef)."

Al-Ayni said in Umdat al-Qari (2/414): "Its chain is weak (Isnaduhu Da'eef)."

I said: "In it Ali ibn Yazid is weak according to Ibn Hajar and others."

Shuayb al-Arna'ut said in Sunan Ibn Majah (299): "Its chain is weak (Isnaduh Da'eef)."

Muhammad Fouad Abdel-Baqi said in Sunan Ibn Majah (299): "Its chain is weak (Isnaduh Da'eef)."

Al-Albani said in Da'eef Ibn Majah (56): "Weak (Da'eef)."

256- [When the Prophet ﷺ would exit from the toilet, he would say:]

“Praise be to Allah who relieved me of harm and gave me health (Alhamdu lillahi alladhi adhaba anni al-adha wa afani).”

[Narrated on the authority of Anas ibn Malik, attributed to the Prophet ﷺ]

Sunan Ibn Majah (301).

Shuayb al-Arna’ut said in Sunan Ibn Majah (301): “Its chain is weak (Isnaduh Da’eef).”

Muhammad Fouad Abdel-Baqi said in Sunan Ibn Majah (301): “Its chain is weak (Isnaduh Da’eef).”

Ibn Hajar al-Asqalani said in Nata’ij al-Afkar (1/217): “Its narrators are trustworthy except Isma’il.”

Al-Buhuti said in Kashf al-Qina’ (1/67): “It includes Isma’il ibn Muslim, who has been weakened by most.”

I said: “Its chain is weak. In it Ismail ibn Muslim is weak according to Al-Jawzjani, Al-Basti, Al-Razi, Al-Naysaburi, Ibn Hajar, Al-Madini and others.”

Al-Mundhiri said in Mukhtasar Sunan Abi Dawud (1/30): “Its chain is weak (Isnaduh Da’eef).”

Al-Ayni said in Umdat al-Qari (2/415): “Weak (Da’eef).”

Al-Rabai said in Fath al-Ghafar (1/43): “In some of its narrators there is objectionable speech (Fi ba’di ruwatih maqal).”

Ala al-Din al-Mughaltay said in Sharh Ibn Majah li-Mughaltay (1/100): “Weak (Da’eef).”

Al-Albani said in Da’eef al-Jami’ (4378): “Weak (Da’eef).”

257- [The Messenger of Allah ﷺ saw me urinating while standing, so he said:] “O Umar, do not urinate while standing.” [So, I did not urinate while standing after that.]

[Narrated on the authority of ibn Umar, attributed to the Prophet ﷺ]

Sunan al-Tirmidhi (12), Sunan Ibn Majah (308), Musannaf Abd al-

Razzaq (15924), Al-Mustadrak ala al-Sahihayn (1/185).

Shuayb al-Arna'ut said in Sunan Ibn Majah (308): "Its chain is weak (Isnaduh Da'eef)."

Muhammad Fouad Abdel-Baqi said in Sunan Ibn Majah (308): "Weak (Da'eef)."

Ibn al-Qaisarani said in Dhakhira al-Hafiz (3/1362): "[In it] Abdul Karim ibn Abi al-Makhariq is weak."

Ibn al-Mulaqqin said in Sharh al-Bukhari li-Ibn al-Mulaqqin (4/423): "Weak (Da'eef)."

Al-Albani said in Da'eef Ibn Majah (60): "Weak (Da'eef)."

Al-Iraqi said in Takhrij al-Ihya (1/180): "Its chain is weak (Isnaduhu Da'eef)."

I said: "In it is Abdul Karim. Ahmad, Yahya and Ibn Hajar said he is weak. Ibn Abd al-Barr said: It is unanimously agreed upon his weakness."

Sadr al-Din al-Munawi said in Kashf al-Manahij wa al-Tanahih (1/204): "Disconnected (Munqati')."

Ibn Adi said in Al-Kamil fi al-Du'afa (7/40): "In it is Abdul Karim ibn Umayyah, weak in everything he narrates."

Al-Nawawi said in Al-Majmu' (2/84): "Its chain is weak (Isnaduhu Da'eef)."

The Sunnah is to sit down and urinate, and it is disliked to urinate while standing, although there is a clear hadith in Sahih al-Bukhari in which the Prophet ﷺ did urinate standing up. But by putting all the narrations together, the narration of Aisha in which she said: "Whoever told you that he used to urinate while standing, do not believe him; he (the Prophet ﷺ) used to urinate only while sitting." And the hadith of Abu Wali in which Hudhaifah said: "The Messenger of Allah ﷺ came to the outskirts of a people's settlement and urinated while standing." So what we can understand from all these hadiths is that it is better and Sunnah to urinate while sitting, and disliked to urinate while standing. We can see from the hadith of Abu Wali that it is not prohibited but rather permissible, but from the hadith of Aisha that it is better and Sunnah to sit and urinate.

Allah Knows Best. See: Sahih al-Bukhari (226) and Sunan al-Tirmidhi (12) [Its chain is authentic or at least sound according to Zakariya al-Ansari, Shuayb al-Arna'ut, Ibn al-Mulqan, Al-Albani and also Al-Nawawi]

258- "I have not sung, nor wished, nor touched my private part with my right hand since I gave allegiance to the Messenger of Allah ﷺ with it."

[Narrated on the authority of Uthman ibn Affan, attributed to Uthman ibn Affan]

Sunan Ibn Majah (311).

Shuayb al-Arna'ut said in Sunan Ibn Majah (311): "Its chain is weak (Isnaduh Da'eef)."

I said: "Its chain is weak due to Salat ibn Dinar. He is weak according to Abu Dawud and Yahya. Ibn Hajar, Al-Falas, Ahmad, Al-Daraqutni and Al-Hakim deemed him to be abandoned."

Ala al-Din al-Mughaltay said in Sharh Ibn Majah li-Mughaltay (1/116): "Weak (Da'eef)."

Al-Albani said in Da'eef Ibn Majah (63): "Very weak (Da'eef Jiddan)."

"Nor wished," meaning to lie, Allah Knows Best.

259- "The Messenger of Allah ﷺ prohibited us from facing the two Qiblas while defecating or urinating."

[Narrated on the authority of Ma'qil ibn Abi Ma'qil al-Asadi, attributed to Ma'qil ibn Abi Ma'qil al-Asadi]

Sunan Abu Dawood (10), Sunan Ibn Majah (319), Musnad Ahmad (17838).

Al-Albani said in Da'eef Ibn Majah (64): "Weak (Da'eef)."

I said: "Its chain is weak. In it Abu Zaid is unknown and in it is Khalid about whom Ahmad said: He has objectionable hadiths."

Shuayb al-Arna'ut said in Sunan Ibn Majah (319): "Its chain is weak

(Isnaduh Da'eef)."

Al-Dhahabi said in Al-Muhadhab fi Ikhtisar al-Sunan (1/98): "It includes Abu Zaid, a client of Bani Tha'laba."

Ibn Hajar al-Asqalani said in Fath al-Bari (1/296): "Weak (Da'eef)."

In a authentic hadith, the Prophet ﷺ said: "When you go to defecate, do not face the Qiblah or turn your backs to it while urinating or defecating, but instead face east or west." See: Sahih Muslim (264).

260- "When one of you urinates, let him squeeze his penis three times."

[Narrated on the authority of Ishaq ibn Yazdad al-Yamani, from his father, attributed to the Prophet ﷺ]

Sunan Ibn Majah (326), Musnad Ahmad (19077).

Yusuf al-Maqdisi said in Al-Muqarrar ala Abwab al-Muharrar (1/58): "Weak according to the consensus of the scholars."

Ibn Baz said in Al-Tuhfah al-Karimah (143): "Weak (Da'eef)."

I said: "Its chain is very weak due to Azdad ibn Fasa'ah al-Farisi who is unknown and his son Isa ibn Yezid al-Yamani is also unknown as Yahya and Ibn Hajar have said. In it Zam'ah ibn Salih is weak according to Abu Dawud, Ibn Hajar, Ahmad and others."

Al-Albani said in Al-Silsilah al-Da'ifah (1621): "Weak (Da'eef)."

Muhammad Fouad Abdel-Baqi said in Sunan Ibn Majah (326): "[In it] Zam'a is weak."

Shuayb al-Arna'ut said in Sunan Ibn Majah (326): "Its chain is weak (Isnaduh Da'eef)."

Al-Nawawi said in Al-Majmu' (2/91): "It is agreed upon that it is weak, and the majority said: It is trasnmitted."

There is a difference of opinion on this matter, In Shah Allah we will discuss it later.

261- "I was with the Prophet ﷺ on a journey, and he went aside to relieve

himself. Then he came back and called for water for ablution, so he performed ablution."

[Narrated on the authority of Anas, attributed to Anas]

Musnad Abu Ya'la (3658), Sunan Ibn Majah (332), Musnad al-Shamiyyin (2313).

Ala al-Din al-Mughaltai said in Sharh Ibn Majah li-Mughaltai (1/154): "There are three weaknesses in it: Ignorance in the condition of Umar ibn al-Muthanna, the weakness of Ata' ibn Abi Muslim, and the gap between him and Anas."

I said: "Its chain is weak due to the weakness of Umar ibn al-Muthanna and Ata ibn Abi Muslim did not hear from Anas ibn Malik."

Muhammad Fouad Abdel-Baqi said in Sunan Ibn Majah (332): "Its chain is weak (Isnaduh Da'eef)."

Shuayb al-Arna'ut said in Sunan Ibn Majah (332): "Its chain is weak (Isnaduh Da'eef)."

262- "The Messenger of Allah ﷺ turned to the sides of the valley and urinated, until I took pity on him because of the way he parted his legs when he urinated."

[Narrated on the authority of ibn Abbas, attributed to ibn Abbas]

Sunan Ibn Majah (341).

I said: "Its chain is weak due to the weakness of Muhammad ibn Zakwan. Al-Daraqutni, Ibn Hajar, Al-Razi and others said he is weak and Al-Bukhari said: Narrator of rejected hadith."

Muhammad Fouad Abdel-Baqi said in Sunan Ibn Majah (341): "Its chain is weak (Isnaduh Da'eef)."

Shuayb al-Arna'ut said in Sunan Ibn Majah (341): "Its chain is weak (Isnaduh Da'eef)."

Al-Albani said in Da'eef Ibn Majah (72): "Weak (Da'eef)."

Ala al-Din al-Mughaltai said in Sharh Ibn Majah li-Mughaltai (1/165): "Its chain is weak (Isnaduh Da'eef)."

263- "None of you should urinate in standing water."

[Narrated on the authority of ibn Umar, attributed to the Prophet ﷺ]

Al-Mu'jam Al-Awsat (2822), Sunan Ibn Majah (345), Tarikh Isbahan (2/228).

Muhammad Fouad Abdel-Baqi said in Sunan Ibn Majah (345): "Its chain is weak (Isnaduh Da'eef)."

I said: "Its chain is very weak due to Ibn Abi Farwah who is Ishaq ibn Abdullah. Ibn Hajar and others said he is very weak and abandoned."

Shuayb al-Arna'ut said in Sunan Ibn Majah (345): "Its chain is very weak (Isnaduh Da'eef Jiddan)."

Ala al-Din al-Mughaltai said in Sharh Ibn Majah li-Mughaltai (1/176): "Its chain is weak (Isnaduh Da'eef)."

Al-Albani said in Sahih Ibn Majah (280): "Authentic with the wording: 'Continuous water.'"

It is mentioned in a authentic hadith that the Prophet ﷺ said: "None of you should urinate in stagnant water that does not flow, then wash in it." See: Sahih al-Bukhari (239).

Ibn al-Malik said: "'Then wash in it,' because stagnant water, if it is less than two Qullah, is impure, so it is not permissible to was with it. Even if it is two Qullah, it might change, becoming impure due to this change. Similarly, if the water is excessively abundant, if urination is permitted in it once, it will change due to the abundance of urine." End quote from Sharh al-Masabih li-Ibn al-Malik (1/304-305).

I would also like to appreciate Ibn Malik al-Karamani, who has written the book I quoted above (Sharh al-Masabih) along with many more. There is something special about his book; I'm not sure what it is, but it is for sure a very beneficial book. May Allah reward him and grant him a high place in Jannah al-Firdaus.

264- "A man passed by the Prophet ﷺ while he was urinating, and he

greeted him, but the Prophet ﷺ did not return the greeting. Then he gestured with his hand to perform Tayammum and returned the greeting."

[Narrated on the authority of Abu Huraira, attributed to Abu Huraira]

Sunan Ibn Majah (351), Al-Mu'jam Al-Awsat (3641), Al-Kamil fi Al-Du'afa (6/313).

Al-Albani said in Sahih Ibn Majah (286): "Authentic with the wording: 'Wall' instead of 'Earth.'"

Muhammad Fouad Abdel-Baqi said in Sunan Ibn Majah (351): "Its chain is weak (Isnaduh Da'eef)."

I said: "Its chain is very weak due to Maslamah ibn Ali Al-Khashni who is abandoned according to Al-Azdi, Al-Nasa'i, Ibn Hajar and others. Some accused him and others said he is weak and others said he is very weak like Al-Saji."

Shuayb al-Arna'ut said in Sunan Ibn Majah (351): "Its chain is very weak (Isnaduh Da'eef Jiddan)."

The scholars have said that it is disliked to greet someone while they are relieving themselves, and it is disliked to respond to the greeting as well. This is the view of the Hanbalis, Shafis, and Malikis. The view of the Hanafis is that it is prohibited, as mentioned by the great Hanafi scholar, Ibn Abidin in Hashiyat Radd al-Muhtar (1/153). See: Sahih al-Bukhari (337).

265- "I used to cover three containers at night for the Messenger of Allah ﷺ: one for his purification, one for his toothstick (siwak), and one for his drink."

[Narrated on the authority of Aisha, attributed to Aisha]

Al-Mu'talif wa al-Mukhtalif (2/607), Sunan Ibn Majah (361), Musnad al-Bazzar (239).

Shuayb al-Arna'ut said in Sunan Ibn Majah (361): "Its chain is weak (Isnaduh Da'eef)."

I said: "In its chain is Harish ibn al-Khurayt, Al-Saji, Ibn Hajar, Al-Razi and others deemed him to be weak."

Muhammad Fouad Abdel-Baqi said in Sunan Ibn Majah (361): “Weak (Da’eef).”

Al-Albani said in Da’eef Ibn Majah (74): “Weak (Da’eef).”

Al-Busiri said in Misbah al-Zujajah (4/44): “Its chain is weak (Isnaduh Da’eef).”

As for covering vessels at night, most scholars have said this is recommended based on the hadith in which the Prophet ﷺ said: “When nightfalls....cover your containers, and mention the name of Allah.” [Sahih al-Bukhari 3280] And he ﷺ also said: “…For the Satan does not untie water skins, nor open doors, nor uncover utensils.” [Sahih Muslim 2012]

In Shah Allah, I will explain this in more detail in “Sharah Farid lil Ahadith.”

266- “The Messenger of Allah ﷺ never entrusted purification to anyone, nor did he give charity to be distributed on his behalf, except that he would do it himself.”

[Narrated on the authority of ibn Abbas, attributed to ibn Abbas]

Al-Badr al-Munir (2/245), Al-Targhib wa al-Tarhib (1641), Sunan Ibn Majah (362).

Shuayb al-Arna’ut said in Sunan Ibn Majah (362): “Its chain is very weak (Isnaduh Da’eef Jiddan).”

I said: “Its chain is very weak. In it Muthahhar ibn al-Haytham is abandoned according to Ibn Hajar and others and Alqamah ibn Abi Jamrah al-Dhuba’i is unknown according to Ibn Hajar.”

Al-Albani said in Da’eef al-Jami (4504): “Very weak (Da’eef Jiddan).”

Ibn al-Mulqin said in Al-Badr Al-Muneer (2/245): “Weak (Da’eef).”

Muhammad Fouad Abdel-Baqi said in Sunan Ibn Majah (362): “Its chain is weak (Isnaduh Da’eef).”

267- “The Prophet ﷺ and his family used to perform a bath from a single

container, and neither of them would take a bath with the leftover water of the other."

[Narrated on the authority of Ali, attributed to Ali]

Musnad Ahmad (572), Musnad al-Bazzar (846), Musannaf Ibn Abi Shaybah (1/36), Sunan Ibn Majah (375).

Muhammad Fouad Abdel-Baqi said in Sunan Ibn Majah (375): "Its chain is weak (Isnaduh Da'eef)."

I said: "Its chain is weak and its rejected. In it is Harith ibn Abdullah who is weak according to Al-Daraqutni, and others accused him such as Al-Nasa'i, Al-Shaabi, Al-Madini and others."

Shuayb al-Arna'ut said in Sunan Ibn Majah (375): "Its chain is weak (Isnaduh Da'eef)."

Al-Albani said in Da'eef Ibn Majah (77): "Weak (Da'eef)."

Ibn al-Jawzi said in Nasikh al-Hadith wa Mansukhuh (159): "Not relied upon (La Yuhtaj Bih)."

It is mentioned that Aisha said: "I used to bathe with the Prophet ﷺ from a single container called al-Faraq." She also said: "I used to bathe with the Prophet ﷺ from a single container, and our hands would overlap in it." See: Sahih al-Bukhari (250, 261). See also: Sunan al-Tirmidhi (65).

This hadith needs more explanation, In Shah Allah I will explain this in more detail in "Sharah Farid lil Ahadith."

268- "The Sunnah is to place one hand over the other beneath the navel during prayer."

[Narrated on the authority of Abu Juhayfah, attributed to Ali]

Sunan Abu Dawud (756), Musnad Ahmad (875).

Shu'ayb al-Arna'ut said in Takhrij Sunan Abu Dawud (756): "Its chain is weak (Isnaduh Da'eef)."

Ibn Hajar al-Asqalani said in Al-Talkhis al-Habir (1/445): "It contains Abdul Rahman ibn Ishaq al-Wasiti, who is unreliable, and there is

disagreement about him despite that."

Ibn Kathir said in Al-Ahkam al-Kabir (2/360): "[It it] Abdul Rahman ibn Ishaq al-Wasiti, who is weak according to scholars including Ahmad, Ibn Ma'in, and al-Bukhari."

Al-Albani said in Da'eef Abi Dawud (756): "Weak (Da'eef)."

Al-Bayhaqi said in Al-Sunan al-Kubra (2/31): "There is weakness in its chain (Fi Isnadihi Da'f)."

I said: "Its chain is weak due to the weakness of Abdul Rahman and Ziyad who is unknown."

Ahmad Shakir said in Takhrij al-Musnad li Shakir (2/163): "Its chain is weak (Isnaduhu Da'eef)."

Al-Nawawi said in Al-Majmu' (3/313): "From the narration of Abdul Rahman ibn Ishaq al-Wasiti, who is weak according to the consensus of the scholars of criticism and authentication."

It is well known that there is no hadith that reaches the level of authentic or sound in the topic of where to place the hands in prayer. Below the navel, above, or on it or on the chest, they all have weakness in their chains. There are more narrations, we will mention them later, In Shah Allah. Allah Knows Best.

269- "Taking the palm of one hand over the other in prayer is below the navel."

[Narrated on the authority of Abu Wa'il, attributed to Abu Huraira]

Sunan Abu Dawud (758).

Al-Albani said in Da'eef Abi Dawud (758): "Weak (Da'eef)."

I said: "In its chain Abdul Rahman ibn Ishaq al-Kufi is weak"

Al-Mubarakfuri said in Tuhfat al-Ahwadhi (1/540): "In its chain is Abdul Rahman ibn Ishaq al-Wasiti, so this hadith is not suitable for citation, reference, or consideration."

Al-Azim Abadi said in Awn al-Ma'bud (2/266): "In its chain is Abdul Rahman ibn Ishaq, and his condition is known, so it is not valid to cite it as evidence."

Shu'ayb al-Arna'ut said in Takhrij Sunan Abi Dawud (758): "Its chain is weak (Isnaduhu Da'eef)."

270- "I poured water for the Prophet ﷺ during travel and at home for ablution."

[Narrated on the authority of Safwan ibn Assal, attributed to Safwan ibn Assal]

Sunan Ibn Majah (391), Al-Mu'jam al-Awsat (2684), Al-Tarikh al-Kabir (3/96).

Shuayb al-Arna'ut said in Sunan Ibn Majah (391): "Its chain is weak (Isnaduhu Da'eef)."

I said: "Its chain is weak. In it Al-Walid is unknown and Hudhayfah is not well known either."

Al-Albani said in Da'eef Ibn Majah (80): "Weak (Da'eef)."

Al-Raba'i said in Fath al-Ghafar (112/1): "It contains weakness and there are many similar instances."

271- "I used to help the Messenger of Allah ﷺ perform ablution while I was standing and he was sitting."

[Narrated on the authority of Umm Ayyash, attributed to Umm Ayyash]

Al-Mu'talif wa al-Mukhtalif (3/1572), Sunan Ibn Majah (392), Al-Mu'jam Al-Awsat (5/264).

Al-Ayni said in Umdat al-Qari (3/91): "Its chain is criticized."

I said: "Its chain is weak. In it Abdul Karim is weak according to Ibn Hajar and Al-Daraqutni. Rawh ibn Anbasa and Anbasa ibn Sa'id are unknown as Ibn Hajar has said."

Al-Albani said in Da'eef Ibn Majah (81): "Weak (Da'eef)."

Al-Tabarani said in Al-Mu'jam Al-Awsat (5/264): "This hadith is not narrated from Umm Ayash except through this chain, which is unique to Abdul Karim ibn Ruh."

Ibn al-Mulqin said in Al-Badr Al-Muneer (2/251): "In its chain is Abdul Karim ibn Ruh al-Basri. Al-Razi said: Unknown, and Al-Daraqutni said: Weak."

Ibn Hajar al-Asqalani said in Al-Talkhis al-Habir (1/141): "Its chain is weak (Isnaduhu Da'eef)."

Ibn al-Mughaltay said in Sharh Ibn Majah (1/267): "Criticized (Mualil)."

Muhammad Fouad Abdel-Baqi said in Sunan Ibn Majah (392): "In the additional narrations, its chain is unknown, and Abdul Karim is disputed in it."

Shuayb al-Arna'ut said in Sunan Ibn Majah (392): "Its chain is weak (Isnaduhu Da'eef)."

272- "There is no prayer for one who does not have ablution, nor ablution for one who does not mention the name of Allah before it, nor prayer for one who does not send blessings upon the Prophet ﷺ, nor prayer for one who does not love the Ansar."

[Narrated on the authority of Sahl ibn Sa'd as-Sa'idi, attributed to the Prophet ﷺ]

Al-Kabir (5698), Sunan al-Daraqutni (1342), Al-Mustadrak ala al-Sahihayn (1/269), Sunan Ibn Majah (400).

Shuayb al-Arna'ut said in Sunan Ibn Majah (400): "Its chain is weak (Isnaduhu Da'eef)."

Muhammad Fouad Abdel-Baqi said in Sunan Ibn Majah (400): "Weak (Da'eef)."

Al-Albani said in Da'eef Ibn Majah (83): "Rejected in the second part (Munkar bi ash-shatr ath-thani)."

I said: "Its chain is weak due to Abdul Muheem ibn Abbas as-Sa'adi who is weak according to Ibn Hajar, Al-Daraqutni, Al-Bayhaqi and others."

Al-Kamal ibn al-Humam said in Sharh Fath al-Qadeer (1/325): “It contains Abdul-Mu’min, who is weak.”

Muhammad ibn Abdul Hadi said in Tanqih al-Tahqiq (1/181): “[It contains] Abdul-Mu’min, and they weakened him.”

Ibn Kathir said in Irshad al-Faqih (135/1): “[It contains] Abdul-Mu’min, whose hadith narration are considered unreliable.”

Al-Bayhaqi said in Al-Khilafiyyat li al-Bayhaqi (2292): “[It contains] Abdul-Mu’min, who is not strong.”

Al-Sakhawi said in Al-Qawl al-Badee’ (256): “He is known for narrating from Abdul-Mu’min ibn Abbas. Al-Daraqutni said he is not strong.”

Ibn al-Mulqin said in Al-Badr Al-Muneer (2/86): “It contains Abdul-Mu’min, who is unreliable.”

Ibn al-Mughaltay said in Sharh Ibn Majah (1/280): “Its chain is weak (Isnaduhu Da’eef).”

Al-Mundhiri said in Al-Targhib wa al-Tarhib (1/99): “There is no doubt that the hadiths that mention the Basmala, even though nothing can be solely established from them, they gain strength from their numerous chains of transmission.”

273- “Indeed, for ablution there is a devil called Wala’han, so beware of the whisperings about water.”

[Narrated on the authority of Ubayy ibn Ka’b, attributed to the Prophet ﷺ]

Musnad Ahmad (21238), Sunan Ibn Majah (421), Sunan al-Tirmidhi (57).

Shuayb al-Arna’ut said in Sunan Ibn Majah (400): “Its chain is very weak (Isnaduhu Da’eef Jiddan).”

Al-Albani said in Da’eef Ibn Majah (87): “Very weak (Da’eef Jiddan).”

Ibn Hajar al-Asqalani said in Al-Talkhis al-Habir (1/146): “Its chain is weak, and it was narrated with a weak chain similar to it.”

Ibn al-Mughaltay said in Sharh Ibn Majah (1/317): “Its authenticity is disputed, and the correct opinion is that it is a weak narration.”

Al-Baghawi said in Sharh Al-Sunnah (1/367): “Its chain is weak (Isnaduhu Da’eef).”

I said: “Its chain is weak due to Kharijah who is weak and abandoned.”

Al-Dhahabi said in Talakhis Al-Ilal al-Mutanahiya (117): “In it Kharijah ibn Mus’ab, is weak.”

It is mentioned in a authentic hadith that the Prophet ﷺ said: “None of you should urinate in a bathing place, for most of the whisperings (of the devils) comes from that.”

Musnad Ahmad (20569), Sunan an-Nasa’i (36), Sunan Abu Dawood (27), Sunan al-Tirmidhi (21).

Al-Hakim said [regarding this hadith] in Al-Mustadrak ala al-Sahihayn (675): “Authentic according to the conditions of the two Sheikhs, and he has evidence supporting their conditions.”

Ala al-Din al-Mughaltay said [regarding this hadith] in Sharh Ibn Majah (1/105): “Authentic (Sahih).”

Ibn al-Qattan said [regarding this hadith] in Al-Wahm wal-Iyham (5/606): “Sound or Authentic (Hasan aw Sahih).”

Ibn Hajar al-Asqalani said [regarding this hadith] in Hidayat al-Ruwat (1/203): “Sound (Hasan).”

Al-Nawawi said [regarding this hadith] in Al-Majmu’ li al-Nawawi (2/91): “Sound (Hasan).”

Zakariya al-Ansari said [regarding this hadith] in Asna al-Matalib (1/140): “Its chain is sound (Isnaduhu Hasan).”

Al-Albani said [regarding this hadith] in Da’eef al-Nasa’i (36): “Authentic except for his statement: ‘For indeed, most of the whisperings are from it.’”

Shuayb al-Arnaout said [regarding this hadith] in Takrij al-Musnad li Shuayb (20569): “Authentic according to others, except for his statement: ‘For indeed, most of the whisperings are from it,’ which renders it stopped.”

274- [The Messenger of Allah ﷺ saw a man performing ablution and said:] “Do not be excessive, do not be excessive (in using water).”

[Narrated on the authority of Ibn Umar, attributed to the Prophet ﷺ]

Sunan Ibn Majah (424).

Shuayb al-Arna’ut said in Sunan Ibn Majah (424): “Its chain is flawed (Isnaduhu Talaaf).”

Muhammad Fouad Abdel-Baqi said in Sunan Ibn Majah (424): “Its chain is weak (Isnaduhu Da’eef).”

Al-Albani said in Da’eef Ibn Majah (88): “Fabricated (Mawdu’).”

I said: “Its chain is very weak due to Muhammad ibn al-Fadl ibn Atiyyah. Al-Jawzjani, Al-Nasa’i, Al-Razi, Al-Falas, Al-Dharis and others deemed him to be a liar and others said he is weak.”

Ibn al-Mulqin said in Al-Badr al-Munir (2/601): “In its chain is Muhammad ibn al-Fadl ibn Atiyya, who is considered unreliable.”

Al-Ayni said in Umdat al-Qari (2/368): “Its chain is soft (Isnaduhu layyin).”

Ala al-Din al-Mughaltay said in Sharh Ibn Majah (1/322): “Its chain is criticized (Isnaduhu Mualil).”

Al-Diya al-Maqdisi said in Al-Sunan wal-Ahkam (1/108): “[In it] Muhammad ibn al-Fadl ibn Atiyyah, attributed to his father, Ahmad and Yahya ibn Ma’een accused him of lying, as did others, and his father’s weakness is attributed to al-Falas and Ibn Adi.”

275- “We said, ‘O Messenger of Allah, how should we say in our prostration?’ So Allah revealed: ‘Exalt the name of your Lord, the Most High [Surah Al-A’la, 87:1]. So the Messenger of Allah ﷺ commanded us to say in our prostration: ‘Glorified is my Lord, the Most High, in prostration.’”

[Narrated on the authority of Abu Hurairah, attributed to Abu Hurairah]

Al-Dur al-Manthur (8/478), Ad-Dua (585), Tafsir Mujahid (722).

Salim Al-Hilali said in al-Isti'aab fi Bayan al-Asbab (3/508): "Fabricated (Mawdu')."

Nuh ibn Yahya Al-Shehri said in Mawsu'at al-Tafsir al-Ma'thur (23/134): "Its chain is weak (Isnaduhu Wahi)."

I might be mistaken, and it may not be Nuh ibn Yahya who said this, but the investigators of Mawsu'at al-Tafsir al-Ma'thur made this statement, which I believe could be attributed to him. Allah knows best.

I said: "Its chain is extremely weak. In it is Muhammad ibn al-Fadl who is accused and Ahmad said he is a liar. In it Abdul Rahman ibn al-Hasan is also accused and Zaid ibn al-Huwaari is weak according to Al-Nasa'i, Ibn Hajar and others. It was also narrated by Al-Tabarani with a less weaker chain."

The Investigators of Juz' Am min al-Tafsir al-Musnad li-Ibn Mardawayh (262) said: "Weak (Da'eef)."

276- "Hasten with the two Rak'ahs after Maghrib, for indeed they are elevated along with the obligatory prayer."

[Narrated on the authority of Hudhayfah ibn al-Yaman, attributed to the Prophet ﷺ]

Sunan al-Daraqutni (3/28), Shu'ab al-Iman (2804), Al-Kamil fi al-Du'afa (3/200).

Al-Albani said in Da'eef al-Jami' (3686): "Very weak (Da'eef Jiddan)."

I said: "In it Zaid ibn al-Hawari al-Ummi is weak as we said before and Muhammad ibn al-Fadl al-Absi is accused."

Al-Suyuti said in Al-Jami' al-Saghir (5381): "Weak (Da'eef)."

Abd al-Ali Abd al-Hamid said in Shu'ab al-Iman (2804): "Its chain is weak (Isnaduhu Da'eef)."

Al-Ra'uf al-Manawi said in Al-Taysir bi Sharh al-Jami' al-Saghir (2/129): "Its chain is weak (Isnaduhu Da'eef)."

277- [The Messenger of Allah ﷺ passed by Sa'd while he was performing

ablution, so he said:] “What is this extravagance?” [He said: Is there extravagance in ablution? He said:] “Yes, even if you are on the banks of a flowing river.”

[Narrated on the authority of Abdullah ibn Amr, attributed to the Prophet ﷺ]

Musnad Ahmad (7065), Sunan Ibn Majah (425).

Al-Qastallani said in Al-Mawahib al-Ladunniyya (3/163): “Its chain is soft (Isnaduhu Layyin).”

Ibn Hajar al-Asqalani said in Al-Talkhis al-Habir (1/224): “Its chain is weak (Isnaduhu Da’eef).”

Al-Rabai said in Fath al-Ghafar (109/1): “[In it] is Abdullah ibn Luhay’ah, and there is disagreement regarding his hadith; some weakened it, while others considered it sound.”

Ala al-Din al-Mughaltay said in his explanation of Ibn Majah (1/325): “Its chain is weak, but there is a hadith with a sound chain conveying the same meaning.”

Al-Diya al-Maqdisi said in Al-Sunan wal-Ahkam (1/108): “[In it] is Ibn Luhay’ah.”

Al-Shawkani said in Nihayat al-Awtar (1/316): “In its chain is Ibn Luhay’ah.”

I said: “Its chain is weak due to the weakness of Ibn Lahi’ah and Huyayy ibn Abdullah al-Ma’afiri.”

Shuayb al-Arnaout said in Takhrij al-Musnad li Shuayb (7065): “Its chain is weak (Isnaduhu Da’eef).”

Al-Albani said in Irwa’ al-Ghalil (140): “Weak (Da’eef),” and later said in Al-Silsilah al-Sahihah (7/860): “Its chain is sound (Isnaduhu Hasan).”

Muhammad Fouad Abdel-Baqi said in Sunan Ibn Majah (425): “Its chain is weak (Isnaduhu Da’eef).”

278- “The Messenger of Allah ﷺ used to, when he performed ablution, rub the sides of his face with some of the water, then he would run his

fingers through his beard from beneath it."

[Narrated on the authority of ibn Umar, attributed to ibn Umar]

Sunan Ibn Majah (432), Sunan al-Daraqutni (1/106), Al-Sunan al-Kubra li Al-Bayhaqi (1/55).

Shuayb al-Arna'ut said in Sunan Ibn Majah (432): "Its chain is weak (Isnaduhu Da'eef)."

Muhammad Fouad Abdel-Baqi said in Sunan Ibn Majah (424): "In its chain, there is Abdul Wahid, who is contested."

Al-Albani said in Da'eef Ibn Majah (90): "Weak (Da'eef)."

Al-Suyuti said in Al-Jami' al-Saghir (6608): "Weak (Da'eef)."

Ibn Hajar al-Asqalani said in Al-Talkhis al-Habir (1/127): "[In it] is Abdul Wahid, regarding whom there is disagreement, and he differs from al-Awza'i."

Ibn Daqiq al-Eid said in Al-Imam fi Ma'rifat Ahadith al-Ahkam (1/495): "[In it] is Abdul Wahid ibn Qais, regarding whom there is disagreement about his reliability, and the hadith is criticized due to interruption in the chain and transmission."

279- "The Messenger of Allah ﷺ used to move his ring when he performed ablution."

[Narrated on the authority of Abu Rafi' al-Qibti, attributed to Abu Rafi' al-Qibti]

Sunan Ibn Majah (449), Al-Kamil (6/2443), Sunan al-Daraqutni (273), Al-Kabir (956).

Shuayb al-Arna'ut said in Sunan Ibn Majah (449): "Its chain is very weak (Isnaduhu Da'eef Jiddan)."

Muhammad Fouad Abdel-Baqi said in Sunan Ibn Majah (449): "Its chain is weak (Isnaduhu Da'eef)."

Al-Albani said in Da'eef Ibn Majah (91): "Weak (Da'eef)."

Ibn Hajar al-Asqalani said in Taghliq al-Ta'liq (2/106): "Its chain is weak (Isnaduhu Da'eef)."

I said: "Its chain is very weak. In it Muhammad ibn Ubaydullah ibn Aslam is weak and accused and Ma'mar ibn Muhammad is weak."

Al-Suyuti said in Al-Jami' al-Saghir (6604): "Weak (Da'eef)."

Al-Daraqutni said in Sunan al-Daraqutni (1/216): "[It contains] Ma'mar and his father, both weak, and this is not valid."

Ibn al-Qayyim said in Zad al-Ma'ad (1/191): "[It contains] Ma'mar and his father, both weak, as mentioned by al-Daraqutni."

Al-Ayni said in Umdat al-Qari (2/353): "In its chain is Ma'mar ibn Muhammad ibn Abdullah, he and his father are weak."

Al-Rabiee said in Fath al-Ghaffar (94/1): "Its chain is weak (Isnaduhu Da'eef)."

Ibn Rajab said in Ahkam al-Khawatim (2/703): "Not established."

Ibn al-Mulqin said in Sharh al-Bukhari (4/202): "Weakness is present in it."

Al-Nawawi said in Al-Majmu' (1/394): "Weak (Da'eef)."

Al-Shawkani said in Nayl al-Awtar (1/190): "In its chain is Ma'mar ibn Muhammad ibn Ubaydullah narrating from his father, both of whom are weak."

280- "Whoever says 'There is no god but Allah (la Ilaha Illallah)' from each word of it is created a bird, its beak is made of gold, and its feathers are made of coral…"

[Narrated on the authority of Anas ibn Malik, attributed to the Prophet ﷺ]

Al-Majrouhin (1/105), Tarikh Dimashq (65/26).

Ibn Hibban said in Al-Majrooheen (1/81): "Fabricated (Mawdu')."

Abu Abdullah Al-Hakim said in Al-Madkhal ila Ma'rifat Kitab al-Ikhlil (114): "Fabricated (Mawdu')."

Al-Mulla Ali al-Qari mentioned it in al-Asrar al-Marfu'ah fi al-Akhbar al-Mawdu'ah (The Book of Raised Secrets in Fabricated Reports) (98).

Al-Jalal al-Suyuti mentioned it in Tahdhir al-Khawass min Akathib al-Qisas (The Book of Warning the Elite from Falsehoods in Stories) (143).

I said: "This is a extremely fake and fabricated lie and the Prophet ﷺ never said this. The story teller said that he heard this from Yahya ibn Ma'in and Ahmad ibn Hanbal, but when they both told him that we are Yahya ibn Ma'in and Ahmad ibn Hanbal, he lied and said that you aren't the only Yahya and Ahmad in the whole world and I have heard this from another Yahya. This story is mentioned in the book called 'Al-Jami' li Akhlaq al-Rawi wa Adab al-Sami' by Al-Khatib Al-Baghdadi (2/166). May Allah protect us."

This is the story which is mentioned by many scholars, I have quoted from Al-Dhahabi's "Siyar A'lam al-Nubala" (11/300-301) and removed the chains.

"Ja'far ibn Muhammad al-Tayalisi said: Ahmad ibn Hanbal and Yahya ibn Ma'in prayed in the mosque of al-Rusafah. Then a storyteller stood up and said: Ahmad ibn Hanbal and Yahya ibn Ma'in told us…:

Anas: The Messenger of Allah ﷺ said: 'Whoever says: 'There is no god but Allah,' Allah creates from each word a bird, its beak is made of gold, and its feathers are made of coral.'

And he took about twenty sheets of paper for his story. Ahmad looked at Yahya, and Yahya looked at Ahmad. Ahmad said: Did you narrate this to him?

Yahya replied: By Allah, I never heard of it until now.

They remained silent until he finished, then he took his fee and Yahya grabbed him by his hand and said: Come here.

He came, thinking he would receive a gift.

Yahya asked: Who told you this?

He said: Ahmad and Ibn Ma'in.

Yahya said: I am Yahya, and this is Ahmad. We never heard of this before. If lying is inevitable, let it be on someone else.

He asked: Are you Yahya ibn Ma'in?

He replied: Yes.

He said: I always heard that Yahya ibn Ma'in is foolish. I never knew until now, as if Yahya ibn Ma'in and Ahmad ibn Hanbal were not in this world! [1] I wrote about seventeen Ahmad ibn Hanbal and Yahya ibn Ma'in except you two.

Ahmad put his hand on his face and said: Let him go, and he stood up as if mocking them both."

Al-Dhahabi said: "This story became famous among the people, but it is false. I think al-Baladi fabricated it, and he is known for making up stories."

[1] He was saying that you (Ahmad and Yahya) are not the only two people in this world, I could be referring to someone else with the same name.

Indeed, ignorance knows no boundaries. How could someone lie for money? Especially, how could they fabricate falsehoods not just about anyone, but about the Prophet ﷺ?

The Prophet ﷺ said: "Whoever lies about me intentionally, let him take his seat in the Fire." See: Sahih Muslim (3).

See also: (#281), Allah Knows Best.

281- "Whoever says, 'There is no god but Allah (La Ilaha Illallah),' Allah creates from each word a bird with seventy tongues, each tongue having a thousand languages, all of which seek forgiveness for him from Allah."

"Whoever says, 'There is no god but Allah (La Ilaha Illallah),' Allah creates for him from every word a bird with seventy thousand tongues. Each tongue speaks seventy thousand languages, all seeking forgiveness for him. And whoever does such and such will be given seventy thousand cities in paradise. In each city, there are seventy thousand palaces, and in each palace, there are seventy thousand celestial maidens."

[Attributed to the Prophet ﷺ]

Al-Majrouheen (1/85), Al-Mawdhu'at (1/32-34).

It is well known that it is false and a lie just like (#280). This is part of the statement from (#280).

Ibn al-Qayyim said in Al-Manar al-Munif (43): "Forged (Makdhoob)."

Abd al-Muhsin al-Abbad said in Fadl al-Salah (38): "Forged (Makdhoob)."

Ibn al-Qawuqji said in Al-Lu'lu' al-Mursu: "Fabricated (Mawdu')."

Al-Ajlouni said in Kashf al-Khafa (2/557): "Forged (Makdhoob)."

I said: "In it, Ibrahim ibn Abdul Wahid, Al-Dhahabi about him: I do not know who this is? He brought forth a rejected story, and I fear that it may be from his own fabrication."

Al-Mulla Ali al-Qari mentioned it in al-Asrar al-Marfu'ah fi al-Akhbar al-Mawdu'ah (The Book of Raised Secrets in Fabricated Reports) (425).

Ibn al-Qayyim said some very wise words: "And examples like these are not free from one of two conditions: Either the one who puts them forth is extremely ignorant and foolish, or he is a heretic seeking to belittle the Messenger ﷺ." See: Al-Manar al-Munif (36).

His words are enough, Allah Knows Best.

282- "For every letter, one thousand celestial maidens will be given, and whoever revives an hour of those nights will be rewarded with the count of what the sun and the moon have risen upon of gardens, in each garden are orchards…And the One who sent me with the truth does not turn away from this prayer except for the wicked or the disobedient…And the Exalted One will raise one thousand cities in Paradise. In each city, there are one thousand palaces. In each palace, there are one thousand houses. In each house, there are one thousand beds. On each bed, there are one thousand mattresses, and for each celestial maiden, there are one thousand servants in the house, one thousand tables, the width of each is as far as the eye can see from the east to the west. On each table, there are one thousand dishes. In each dish, there are one thousand colors!"

[Narrated on the authority of Abu Huraira, attributed to the Prophet ﷺ]

Musnad al-Harith (205).

This hadith is more then ten pages long! One can tell that these are not the words of our Prophet ﷺ, may Allah forgive us.

Al-Harith said in Musnad al-Harith (205) (1/309): "Fabricated (Mawdu')."

Al-Dhahabi said in Mizan al-I'tidal (3/566): "Fabricated (Mawdu')."

Ibn Hajar al-Asqalani said in Lisan al-Mizan (6836): "What surprises me is the lack of piety of Ibn Nasser, how he narrated this and remained silent about its denigration?! Verily, to Allah we belong."

Many other scholars also mentioned this and said something similar.

283- "The martyrs are three: a man who goes out fighting in the cause of Allah, seeking nothing but the pleasure of Allah, not fleeing or turning his back until he is killed, and he will be rewarded for his intentions even if he dies in his bed; a man who goes out fighting in the cause of Allah, seeking nothing but the pleasure of Allah, and is killed, he will be with the Prophet Ibrahim in the highest position in Paradise; and a man who goes out fighting in the cause of Allah, seeking nothing but the pleasure of Allah, and he kills and is killed, he will come on the Day of Resurrection holding his sword, with its blade dripping with blood, and he will say: 'O Lord, accept my sacrifice for You.' The people will be amazed at his status and will ask: 'Who is this?' The angels will reply: 'This is so-and-so, the martyr…'"

[Narrated on the authority of Anas ibn Malik, attributed to the Prophet ﷺ]

Musnad al-Bazzar (6196), Shu'ab al-Iman (3950).

Al-Dimyati said in Al-Mutajir al-Rabih (187): "Its chain is weak (Isnaduhu Da'eef)."

Abd al-Ali Abd al-Hamid said in Shu'ab al-Iman (3950): "Its chain is weak (Isnaduhu Da'eef)."

Al-Bazzar said in Musnad al-Bazzar (6196): "And this hadith, we do not know except that it is narrated only from Anas through this route, and Muhammad ibn Mu'awiya has narrated hadiths that are not corroborated,

and I do not think this hadith is authentic, because Muslim ibn Khalid was not reliable."

284- "Whoever lengthens his mustache, Allah will empower over each strand of it seventy demons, and a sign will be written between his eyes, 'Hopeless of Allah's mercy.' Whoever shortens his mustache will have, for each hair, a thousand cities of pearls and rubies. In every city, there are a thousand palaces, in each palace, a thousand houses, in every house, a thousand rooms, in each room, a thousand attributes, and a thousand beds made of musk. Above each bed is a maiden, and Allah looks at him a thousand times every day..."

[Narrated on the authority of Anas ibn Malik, attributed to the Prophet ﷺ]

Al-Abatil wal-Munakir (653), Al-Mawdu'at (3/52).

Al-Jawraqani said in Al-Abatil wal-Munakir wal-Sahah wal-Mashaheer (2/306-308): "This is a false and fabricated hadith, in its chain are unknown narrators, and Hammad ibn Zaid never heard anything from Anas ibn Malik nor saw him. There are conflicting reports about this."

Ibn Hajar al-Asqalani said in Lisan al-Mizan (4952): "Accused of fabricating this hadith as reported by Ibn al-Jawzi."

Al-Dhahabi said in Ahadith Mukhtara (147): "Condemned be the one who fabricated it."

Ibn al-Jawzi mentioned it in Al-Mawdu'at (Fabricated Hadiths) (3/52).

Al-Jalal al-Suyuti mentioned it in Al-Lal al-Masnu'ah fi al-Ahadith al-Mawdu'ah (The Manufactured Pearls in Fabricated Hadiths) (2/226).

285- "A prayer with a siwak (tooth stick) is better than seventy prayers without a siwak."

[Narrated on the authority of Aisha, attributed to the Prophet ﷺ]

Musnad Ahmad (26340), Musnad al-Bazzar (108).

Al-Nawawi said in Al-Majmu' li-Nawawi (1/268): "Weak (Da'eef)."

Ibn al-Qayyim said in Al-Manar al-Munif (8): "Its chain is not strong (Isnaduhu Ghayr Qawiyy)."

Al-Albani said in Da'eef al-Jami' (3519): "Weak (Da'eef)."

I said: "It was said that its chain is weak as it is disconnected. Muhammad ibn Ishaq did not hear from Az-Zuhri."

Al-Suyuti said in Al-Jami' al-Saghir (5083): "Weak (Da'eef)."

Al-Bazzar said in Musnad al-Bazzar (108): "We do not know anyone who narrated this hadith with this wording except Ibn Ishaq, and it was only narrated from Ibn Ishaq by Ibrahim ibn Sa'd. Something similar to it was narrated by Mu'awiyah ibn Yahya."

The Investigators of Musnad Ahmad (26340) said: "Weak (Da'eef)."

I'm not sure who investigated this specific hadith, but it is mentioned in Musnad Ahmad [Al-Risalah] (43/1): "This part has been authenticated and its Hadiths have been verified and commented on by: Shu'ayb al-Arna'ut, Muhammad Na'im al-Arqaasusi, Ibrahim al-Zaybaq and Muhammad Ridwan al-Arqaasusi", Allah Knows Best.

***

All praise is due to Allah. This is the end of the first part of this book. As I mentioned at the beginning, I will write more parts to this book, In Shah Allah.

There are a few things I will work on starting from the second part, In Shah Allah:

First, I will add more scholars and their rulings on hadiths in my book. I will try to include more references to the books where the hadith can be found. Another improvement I plan to make is to add short explanations to most of the hadiths. Lastly, I will ensure the translation of Arabic words is consistent throughout the book. Sometimes I used different translations for the same Arabic word, like translating "Munkar" as "Rejected" in one place and "Denounced" in another. Keeping these translations consistent will help the reader understand better. Some words, like "Mursal," are very hard to translate and need a sentence to explain each time.

This is the first part, and it's a new beginning for a long journey. I believe this is very important for people to know in the times we live in. I thought

about writing this book in Arabic, which would be easier for me, but that would defeat the purpose of this book. There are already many great books in Arabic about weak and fabricated hadiths, but not many in English, which is the language of many Muslims.

As I said at the beginning, this book is mainly for the average Muslim. That's why I have omitted the chains of narration and kept it very simple to avoid confusion.

Ali ibn Abi Talib said: "Speak to people only according to their level of knowledge. Would you like for Allah and His Messenger to be denied?" [1]

I explained this statement of Ali in more detail in "Sharah Farid lil'Ahadith" (41). This is not the place to explain the whole statement, but I will share an example:

"Or a pilot, for example, will explain to a passenger how an airplane works. He might use his hand and show how it will fly. But if he is talking to another pilot, he will not do that but rather explain it in a different way because he knows what they can easily understand and what the passenger can easily understand without having doubts and being confused.

So what we can understand from this statement of Ali is that one should talk to people according to what they can understand and one should avoid talking about things which will lead them to confusion and doubts. They might end up thinking this is false or this is a mistake because they don't understand it. Similarly, when a scholar is explaining something to the people, he should explain it using simple words that the average person can easily understand. He should not go into topics that one cannot understand as that might lead them to confusion or doubts which might lead them to reject something or disbelieve in it. But when he's talking to other scholars, then he can talk to them according to their level of knowledge."

End quote.

May Allah make it easier for our brothers and sisters who are struggling in Gaza and in different parts of the world. May Allah grant us knowledge, may Allah make people benefit from this book, may Allah forgive me for my mistakes and shortcomings, may Allah not make anyone use this book for misguidance and spreading corruption.

And Allah Knows Best.

[1] Sahih al-Bukhari (127).

Dhul-Qadah 11, 1445.